

# THE CHURCH IN OUR COMMUNITY

ALICE BARTOW HOBENSACK

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# THE CHURCH IN OUR COMMUNITY

*A Weekday Church School Unit  
For Grades Five and Six*

ALICE BARTOW HOBENSACK  
II

PUBLISHED FOR THE INTERNATIONAL COMMITTEE ON CO-OPERATIVE  
PUBLICATION OF WEEKDAY CHURCH SCHOOL CURRICULUM



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## Preface

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### *Appreciation*

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*The author is also grateful for the material from other authors and books for which permission has been granted as recognized throughout the book. Every effort has been made to ascertain the owners of copyright material and to give credit. Where this has not been possible, proper acknowledgment will be made upon notification.*

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# INTRODUCTION TO THE COURSE

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## Experiences Upon Which This Course Is Based

Going to Church School; participating in church worship services; seeing church buildings of various types and wondering about differences; hearing of special agencies of the Church Schools, hospitals, settlement centers; hearing of the general work of the Church at home and abroad; association with children who go to churches other than their own and learning about differences; hearing comments regarding the Church, appreciative, critical, or scoffing; studying geography and history and finding references to the Church and religions; assuming vows of church membership; acquaintance with ministers and asking questions about their duties; hearing suggestions that the Church has a part in bringing justice and happiness to the community and peace to the world; giving money to the Church.

## General Purpose

The purpose of the course will be to help boys and girls to understand the contribution of the Christian Church to life and its influence in the community; to increase their understanding and appreciation of other churches in the community in addition to their own communion; to develop a growing desire and ability to participate intelligently in the work, worship, and fellowship of the church.

## What This Course May Contribute

An understanding of common purposes and traditions of various denominations and of how churches of different faiths may co-operate within the community; an appreciation of the work of the Church in establishment of hospitals, schools, church buildings; a growing ability to understand the distinctive responsibility of the Church in such problems as child labor, race prejudice, world peace; a desire to participate in finding ways for the church to contribute to community improvement.

## Desired Outcomes

Sense of at-homeness in the church; feeling of belonging to the church family.

Co-operation in making the Junior Department of the Church School a place of happy fellowship with other children, with leaders, with God.

Satisfaction in joining in worship services of the church and Church School.

Increasing desire to join with others in the church in working for it and for God.

Desire to find out the distinctive mission of the Church in the social order.

Recognition of the responsibility of the Church in bringing about world peace and justice.

Better understanding of the beliefs and traditions of various denominations and of their common purposes.

Increasing knowledge of how different denominations can co-operate within the community.

Knowledge of the work of the local church and the Church at large.

Desire and growing ability to co-operate in efforts to improve the local church and to extend its effectiveness in the community.

Increasing understanding of the meaning of church membership; of the sacraments, traditions, and symbols of the Church.

## Preparation

**Reading:** Try to become familiar with some of the following books and with the books suggested in each session for the reading table.

*The Bible Guide*, by Mary Entwistle. (Abingdon-Cokesbury Press. Price, \$2.50.)

*The Churches of the Federal Council*, edited by Charles S. MacFarland. (Secure from the Federal Council.)

*Light in a Dark World*. About the work of the Federal Council. (Secure from the Federal Council.)

*Experiences in Co-operation*. Prepared by the joint staffs of the several national interdenominational agencies co-operating through the

International Council Field Department. Contains descriptions of experiences which churches have shared in their ministry to the corporate religious needs of the community. (Federal Council of Churches. Price, 15 cents.)

*Effective Techniques for Developing Unity and Co-operation Among Rural Churches*, by Mark Rich. A Christian Rural Fellowship Bulletin. (Secure from The Christian Rural Fellowship, Room 1201, 156 Fifth Avenue, New York City.)

*Education for Christian Unity*, by Mark A. Dawber. (Home Missions Council. See "Addresses.")

*Local Church Co-operation in Rural Communities*, by Ralph A. Felton. Information on problems, experiences, and achievements in church co-operation. (Home Missions Council. Price, 15 cents.)

*United Local Churches*, by Paul Douglas. (Home Missions Council. Price, 15 cents.)

*The Religions of Democracy*, by Louis Finkelstein, J. Elliot Ross, and William Adams Brown. (Devins-Adair. Price, \$2.00.)

**Planning in Advance:** Whatever pictures, slides, and materials are needed should be secured in advance of the start of the course. A list is given in each session.

Some arrangements might be made in advance for trips, and for people who will aid you in the discussions. At least you will need to canvass the town for possibilities. The ministers of the various churches connected with the Weekday Church School can suggest some of these people.

Decide on possible major activities. Prepare your assistants, who may be adults or older pupils, to help in these activities.

Go over in advance any special music to be used during the course, or any music with which you are not familiar.

If you have assistants, meet with them to go over the course — its purpose and scope. Try out some of the activities with them so that they will know techniques. Indicate what they will be called upon to do so far as you can see it in advance of the start of the work. You will need to meet with them often during the progress of the course to evaluate what is being done and plan for next steps.

Keep always before you as you plan each week's work: What problems do my pupils have? How can I help to solve those problems? What do I want the boys and girls to discover about their own churches?

about their place in their own church? about the way in which churches can co-operate? about the work which the churches can do in the community? How can I best use this material to that end?

It has been the experience of some Weekday Church School teachers that a pupil's book should be a technique in teaching and not the principle technique where such a book is used. Therefore, the pupil books which accompany this text have not been planned for use in every session. On the other hand, the hymns, or the Ballad for Americans, or spaces for creative work in a pupil's book may be used so often that the book will be used every session, maybe for two or three purposes in one session.

A pupil's book makes homework by the pupil a simpler matter and from time to time suggestions are made for this.

### Using Friends and Experts

During this course there are any number of people who might be willing to be called upon for help in discussions, in worship, or on trips. They will be mentioned specifically in certain sessions, but here are some of the possibilities: A minister; a Catholic priest; a Jewish rabbi; an organist and choir director; a treasurer of a church; the visiting nurse in the community; a returned missionary, or someone who knows missionary work; the head of the Red Cross chapter; the head of the Community Chest work; a doctor; a welfare worker; the sexton of the church in which you are meeting or of some church in the community; older people who might know the history of the various churches in the community; executive secretaries of any local federation of churches.

### Addresses

Federal Council of Churches, 297 Fourth Avenue, New York City. Valuable source of information on labor and social conditions as seen by the churches.

Home Missions Council of North America, 297 Fourth Avenue, New York City. Information about migrant workers.

National Child Labor Committee, 419 Fourth Avenue, New York City.

Building America, 546 West 114th Street, New York City. Material on housing.

Bloch Publishing Company, 31 West 31st Street, New York City.  
Jewish books.

Behrmen's Jewish Book House, 1261 Broadway, New York City.

Commission on Race Relations, 105 East 22d Street, New York  
City.

American Friends Service Committee, 20 South 12th Street, Phila-  
delphia.

National Co-ordinating Committee for Aid to Refugees, 165 West  
46th Street, New York City.

The American Committee for Christian Refugees, Inc., Room 801,  
165 West 46th Street, New York City.





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# UNIT I. THE CHURCH IN THE COMMUNITY

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## *Introduction to the Unit*

### Desired Outcome of the Unit

To help boys and girls to grow in an appreciation of their own church, its work in the community and for the world; to help them to discover ways in which they can help in this work; to help them to find out how their own church co-operates in the work of other agencies and churches in the community.

### Activities

In each session a Work Period is included in which a number of activities are suggested. You are not expected to attempt all these activities. Select and complete the one, or several, that will suit your needs and community. Or your group may discover something not mentioned here which particularly needs doing for your community or for the churches represented in your group.

The activities suggested for the Work Period in Unit I are:

Posters of types of churches.

A frieze showing how the members of the early churches helped each other.

Writing litanies and prayers and original stories.

Building an informal drama. There are also formal plays suggested for those groups that wish to present them. See Session 4 for a play that should be bought in advance if it is to be used.

Trips of various kinds.

Money gifts for migrants or refugees, or gifts made by the children for the same groups.

A scrapbook on migrants and refugees.

Posters of food we use daily and for which we are dependent on migrant help.

Making holiday cards for a blind institute.

Raising money for a subscription to *The Reader's Digest* in Braille for some blind person.

Gathering material for sick children in hospitals to make scrap-books.

Making gifts for children's trays in hospitals.

Making decorations for Christmas trees in hospitals.

A program for grandparents.

Making a gift for an elderly shut-in.

## Pictures

Some of these pictures can be secured from the churches in your community; some may be found in libraries or magazines. If you have available through your various church libraries the book *Christ and the Fine Arts*, by Cynthia Pearl Maus, Harper & Brothers, \$3.95, or *The Gospel in Art*, by Albert E. Bailey, The Pilgrim Press, \$3.50, they will give you very fine stories to go with some of these pictures.

Pictures suggested for Unit I:

*Pictures of various types of churches.* Some of these can be found in copies of *The National Geographic Magazine* and in newspapers.

*Pictures of churches in your community.*

*The Good Samaritan.* This picture might be borrowed from some of the Church Schools.

*Pictures of people bringing gifts to the church.* This type of picture is sometimes in denominational picture sets and can be borrowed from Church Schools.

*Picture of the National Red Cross Building* in Washington, D. C. This might be secured from your community Red Cross headquarters or you might secure a free copy by writing to the headquarters in Washington.

*Pictures of different types of houses.* These can be secured from current magazines.

*Pictures of Jesus and the children.* There are many different versions of this picture, and the Church Schools of your community will certainly have some of them that you can borrow.

*Jesus and the Children*, by Copping. Prices, 50 cents and \$1.00. May be purchased from The Pilgrim Press, 14 Beacon Street, Boston.

*Christ Mourns Over the City*, by Flandrin. Price, 25 cents. May be purchased from Braun & Cie, New York City. Or, it may be found in the book *Christ and the Fine Arts*, by Cynthia Pearl Maus.

*Scenes from Migrant Life.* Price, 15 cents. May be secured from the Home Missions Council of North America. (See "Addresses.")

*The Hope of the World*, by Copping. Price, 60 cents. Many

Church Schools have a copy of this picture. It may also be found in *Christ and the Fine Arts* or purchased from The Pilgrim Press.

*Follow Me*, by Curr. Price, 75 cents. The Pilgrim Press.

*The Healer*, by Copping. May be found in *Christ and the Fine Arts* or secured from The Pilgrim Press.

*Among the Lowly*, by Lhermitte. This picture may be found in the book *Christ and the Fine Arts*. Or, it may be purchased at the Presbyterian Book Store, Witherspoon Building, Philadelphia. Size, approximately 8" x 10"; price, 50 cents.

*Pictures of famous Negroes*. The Association for the Study of Negro Life and History, 1538 Ninth Street, N. W., Washington, D. C.

## Session 1

# CHURCHES EVERYWHERE

### For Your Study and Preparation

If your group is a new one you will need to spend this first period in getting acquainted and in setting some standards for your work together. If you already know the group you can omit the discussion on standards and refer to last year's work, and start plans from there.

#### For the Reading Table:

*The Bible Guide*, by Mary Entwistle.

Newspaper clippings about churches and their work.

Church calendars or bulletins.

Pictures (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*Pictures of various kinds of churches.*

*Pictures of the churches in your community.*

### For Assignment and Use in the Discussion

This material may be used by you as it best fits into the discussion, or it may be copied out and given to the children for study in a study period at the beginning of the session. They could then report on these various items as they fit into the discussion. Notice that "Wor-

shipping Out of Doors Before There Were Churches " is suggested for use in connection with the worship.

**Worshiping Out of Doors Before There Were Churches:** When Jesus left his disciples and friends to carry on his work and tell others about him, there were no churches such as we have today. There were Jewish synagogues, and the big Temple at Jerusalem, and temples for the gods of different people. But the disciples and Paul had no churches into which they could go to talk to the people. Sometimes they gathered groups in homes and talked there. Many times they worshiped out of doors. Wherever they would stop by a well for a drink of water as they were walking along the dusty roads, or when they stopped to rest in the shade of a tree or by a stream — wherever they met people, they worshiped. A great many of our Bible stories tell us about people gathering by lakes and rivers to worship. One of these stories is about Paul. He had been traveling a great deal and was very tired when he came to the city of Philippi. On the Sabbath Day he went out by the river. There he found a group of women talking together about God. A woman by the name of Lydia was the leader of the group. She was a seller of royal purple, and although she was not a Jew she loved and worshiped God. She may well have been telling the women all she knew about God and about his love for us. Paul joined them and listened to Lydia for a while. Then he told the women about Jesus. Perhaps his story included how Jesus liked to go away into the hills where he could be alone to worship, and how Jesus felt that God was as near him by the riverside and on the hilltop as he was in the Temple at Jerusalem. Eagerly the women listened. There by the riverside these people, who had no church in which to worship, lifted their hearts in praise to God and knew that he was near. There are many Jews in America today who have no synagogue near them and so they follow this ancient custom and go out by the streams to worship.

**The Out-of-Door Altar:** In the Old Testament we read of the altars the people built out of stone. Many of these people moved from place to place, and wherever they went they would build a new altar. They felt that God wanted them to offer sacrifices, and so they usually offered a sacrifice of an animal on these altars. Abraham is one of the Hebrew heroes we read about who worshiped at an out-of-door altar. He built his altar under a tall oak tree and there he and his family and his herds-men and his servants worshiped God together.

**The Tent Church:** In the Old Testament times when the people traveled around from one spot to another hunting for the best water and food for their cattle, they lived in tent homes. These tents could be unfolded quickly and set up anyplace where they were needed. Then when their leader said it was time to move on, they folded up their tents and went. They led this same nomadic life as they went from Egypt to Canaan under the leadership of Moses. One day Moses called them together and said: "We are forgetting something. We are forgetting to worship God as we should. We have tents to live in, but no place where we can come together to worship God. Let us build a place for worship which we can carry with us as we travel." So everyone started in to work on the tent church. Some brought furnishings; some, lovely hangings; a beautiful golden lamp was added, and oil for the lamp; some gave their gold jewelry; the women dyed cloth a lovely purple and sewed skins into the right shape for the tent. The men made the boards and rods, the tables and screens. The jewelry was melted and made into candlesticks and lamps. Spices were brought for the incense. All the people worked together. One day it was finished and all the people said, "It is good." So the church was built, and wherever the Hebrew people went they carried the tent church with them and worshiped God in it.

**The Temple:** Finally the Hebrew people were no longer wanderers in the wilderness. They settled down and built houses rather than tents to live in. They wanted a building rather than a tent for their church. They built a beautiful Temple. It took a long time to build it, but when it was finished all the people came to see it dedicated and set aside for the worship of God. King Solomon prayed that God would be close to his people when they worshiped in the Temple.

### **When the Children Arrive**

**Looking at Materials:** When the Juniors first arrive, allow some time for them to look over the pictures and material on the Reading Table.

**Discussion on Setting Standards:** If you have not worked with these children before, you will need to set some standards for your work together. The discussion could be started this way: We are going to work and think together all winter. If we are going to get the most fun and help out of our work we will need a few ideas to guide us. What might be some of the things we could do that would help us all to have the best

time? What you will get from the group will be different according to your group of children and the church or school building in which you meet. Some of the following ideas may emerge:

Walk — do not run; pick up chairs — do not push or drag them; put away materials when you have finished work; if there are certain stairs to use in order not to conflict with another group, this should be indicated; share materials; wait your turn. It's nice to be polite — "Thank you," "Please," "I'm sorry" are good things to remember to say even when we're busy.

Help the group to realize that these "rules" will undoubtedly be added to or changed as they work together and discover what is necessary to make them happy.

**Sing:** If you have known and worked with the group before you will be starting the session with singing. It might be wise then for you to insert a game period after the singing.

Gather the children in an informal group around the piano. Sing a number of songs you know the children enjoy, such as "For the Beauty of the Earth" or "This Is My Father's World." One or two stanzas of each would be enough. After you have had them sing several songs, ask the group for songs they like and sing one stanza of several for which they may ask.

Then you could go over a hymn such as "His Own Church," or "Houses of Worship," which will be used later in the worship service.

**Story:** Pupils and teacher may read together "A Churchless Town" in the Pupil's Book if this book is used. Taking turns reading, with pupils called on in no regular order, is an enjoyable experience for the pupils.

**Discussion:** The discussion might be started with some of the following questions: Do you know how many churches we have in this town? What are their names? Have you been inside all of them? What did you see? Did this town always have that many churches? Does anyone know how they got started? How could we find out? Does every town have as many churches as this? Do most communities have at least one church? Why?

**Leader's Talk:** As far back as we know anything about men and women they have worshiped in some way. Sometimes people prayed because they were afraid of the lightning and the thunder; sometimes they prayed because they were glad for good harvests and wanted to say "thank

you ”; sometimes people didn’t say anything at all but just felt very grateful for all the good things put in the world for their use. They felt happiness because they saw the beauty of the sunset or because they had a friend they loved or because they heard beautiful music. That was worship too. But years and years and years ago they didn’t have any churches such as we have today. What do you suppose they did when they wanted to worship? (Wait for contributions from the group and then bring in any additional information needed from “ For Assignment and Use in the Discussion.” If this material has previously been given to the children for study in a study period, they can report on it. If you plan to use “ Worshiping Out of Doors Before There Were Churches ” in the worship, do not include this in the discussion now.)

**Bible Study:** As the different kinds of churches are mentioned ask the Juniors to find each of the following selections. They may read them aloud together, or a Junior may read each selection.

Gen. 12:7, 8. Abram worships at out-of-door altars.

Ex. 35:21-26. The people help to build the tent church.

II Chron. 3:5-9. A partial description of the Temple.

Luke 4:16-21. Jesus goes to the synagogue.

Ps. 122:1. Being glad when we go to church.

**Leader’s Talk (continued):** For a long time we have had churches of one sort or another. Sometimes they were not called “ church.” It is a different kind of building and a different name in almost every country and for every people. Can you name some of the kinds of buildings in which people worship? (Temples, synagogues, cathedrals, chapels, shrines, mosques, et cetera. Show pictures of as many of these as possible.)

When you travel around in your automobile today you see a church in almost every town and village you pass through. Many times it was the very first thing people built, and the community grew up around the church — just as the tent church was the first thing put up each time the Hebrews camped, and other tents for homes were put up around it. When anything comes along to destroy a church, like a fire or an earthquake or a war, everyone is willing to give time and money and work to help to rebuild it, because it seems to them that it is necessary to have a church. What does a church do in a community that makes people think it is so important? (List the replies on the blackboard or paper. These two



general thoughts should be included: The church helps people to live better and more useful lives; it is the institution which tells us about God and how he wants us to live.) These things you have listed are the things we will want to study and find out about in the weeks to come.

**Work Period:** 1. Posters could be made of different kinds of churches found throughout the world: Cathedrals, small wayside chapels, Quaker meetinghouses, Jewish synagogues, Catholic churches, mosques, et cetera. Or, a series of posters could be made of the churches in your own community. These posters can be made on construction paper, or on poster cardboard. The children may draw the churches, or cut pictures out of magazines, or they may make silhouette posters of white figures on a black background.

2. Plan for picture in Pupil's Book (if this is used).

The picture of the pupil's church can be taken from the church bulletins, or a kodak picture made, or a post-card picture used, or the pupil may draw the picture. This last would be preferable if the pupil will do this outside the regular class hour.

In thinking through and writing down in the Pupil's Book what other things the church has done for people they may list: the church gives us a place to worship together; it teaches men and women, boys and girls, about God, about Jesus, about the Bible; it teaches men and women how to teach boys and girls about God and Jesus and the Bible; it supports missionaries, for more than half of the people in the world do not know about Jesus and God, nor about the Bible; and so on. The pupils may not think of all these things the first day but they may add to the list as time goes on.

3. Poem made by a pupil — see Pupil's Book.

In the book, *Children's Interests in Poetry*, by Huber, Bruner, and Curry, the statement is made that the public school should assume the obligation of helping pupils to realize things of the spirit and imagination. It is a privilege Weekday Church School teachers may well enjoy, this helping boys and girls to express appreciation for God and his purposes and the church and its work through the beauty of rhythm and languages with "high hearts of abandon."

This may well come later on in the semester after a more complete study of the influence of the church. Such a suggestion might be made to the pupils and the space for a poem on page 4 left bare for a time. Meanwhile they may be thinking about an expression of appreciation for

the church. An appreciation in prose, but beautiful in thought and expression, may be written here. Everyone has locked up within him the desire to express in words some of his high thinking.

## **Worship:**

### **PRELUDE.**

#### **CALL TO WORSHIP (by a Junior):**

We see the churches  
In our town,  
Standing tall and lovely.  
We cannot think  
Of our town  
Without the churches there.  
It would be a different place entirely.  
Without a church to call us,  
Without a church to lead us.

And so in every town  
They stand,  
Reminding us of God.  
Reminding us of love  
And care for others —  
The churches of our towns.<sup>1</sup>

**HYMN:** "Houses of Worship," or "His Own Church."

**PRAYER:** Dear God, we thank you for churches in all communities. We are glad we can come to church and learn more about you and the way you want us to live. In Jesus' name we pray. Amen.

**PRAYER RESPONSE (by pianist).**

**STORY:** "Worshipping God Out of Doors Before There Were Churches." (See "For Assignment and Use in the Discussion.")

**Plans for the Next Session:** Suggest that the children find out from as many people as possible what they think the church is.

Ask them to bring church bulletins from their own church.

<sup>1</sup> By A. B. H.

## Session 2

# WHAT IS THE CHURCH?

### For Your Study and Preparation

**For the Reading Table:** Same as last session, with the addition of a dictionary and an encyclopedia.

**Pictures** (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*People bringing gifts to the church.*  
*The Good Samaritan.*

### When the Children Arrive

**Learning a New Song:** Gather around the piano to sing songs used last week, including "Houses of Worship," or "His Own Church." Learn the spiritual "I Want to Be a Christian."

**Discussion:** Ask, "What is a Girl Scout or a Boy Scout group?" The children may say that it is a group of boys and girls studying, playing, and working together. Ask, "What is a baseball team or a football or a basketball team?" The children will probably say that it is nine or eleven or five fellows playing together to help to win a game.

Ask, "What is a church?" The children may say, "A building," or "A place to study about God," or "A place to hear the minister." Or they may say that it is a group of people working and studying and living together. Call for reports as to what other people think a church is. (This was assigned in the last session.) Help the group to see that a team or a club or a church building are nothing in themselves. They are only what the team or the people make them. If a team is to win, the members must know the rules and play together for a common goal. If a church is to be vital and real and alive in a community, the people who make it up must work and think together to help each other and everyone in need.

**Summary of Class Thinking:** Get the group to work out a completion for this sentence:

A church is .....

Someone can later copy the definition on a poster. One group recorded:

A church is a group of people: who work together to help others; who are learning about God; who are trying to live in the way that Jesus lived.

**Recording of Definitions:** In the Pupil's Book there is space for writing out the definitions evolved through discussion. As the definition is agreed upon, it would be well for the teacher to write it on the blackboard so that the pupils may criticize its wording and form before making a permanent record of it in their books.

**Bible Study:** Ask the children to turn in their Bibles to Acts 4:32-37 and have one child read aloud about the Early Church and how it shared. In what ways do the members of churches today "share"?

Read Matt. 18:20. What part of this verse might be used to describe a church? What does the verse tell us?

Define dynamo or allow the pupils to look up the word and discuss its meaning as used in the Pupil's Book, page 4.

A fine discussion based on these dynamic teachings of Jesus as they relate to one's business, one's family, one's relationships with all people today as well as in the first century will be helpful.

Read Acts 6:1-6. In the Early Church people shared their possessions, giving them to the apostles, or leaders of the Church, so they might help those in need. After a while the apostles found that they were so busy they couldn't get everything done. What did they do then? Do we have any church officers today who do the same work as the seven men in the story?

**Dramatization of Acts 4:32-37:** As a first step, read the Bible story together.

**PREPARATION FOR THE PLAY:** Select the apostles, the people to bring money and gifts to the apostles, and Joseph (surnamed Barnabas). (You can designate these children or they can select them from their number.)

Costumes could be sashes tied around their waists and heads. At their waist should hang moneybags. These can be little pieces of material sewed up and with a drawstring in the top; or marble bags work very well.

Decide where the apostles will stand to receive the gifts. Ask each child who is to bring a gift to plan what he will say to the apostles. The apostles will need to plan what they will say in return. Joseph should

plan to tell the apostles about selling the farm and they will need to reply commending him. The apostles will need to plan what they will say after the people go. How will they spend the money? Perhaps some to a widow, some to an orphan, some to people without food, et cetera. The apostles should decide where each will go with the gift and the end of the play could be their gathering up of the coins, placing them into the money-bag at their waist or on their belt, and starting off. They will need to decide what part of the room will be the exits to start off on their journey.

**THE PLAY:** After the children who will take part have been selected and they have talked over what they will say, the action would go like this: The apostles take their place. The people arrive, one by one, and give their money, speaking to the apostles. The apostles reply, thanking the people. Joseph arrives and tells the story of the farm he sold. The apostles are pleased. When all the people are gone, the apostles talk together about the best way to spend the money. They designate which apostle is to carry the gift to which person. They gather up the money and depart.

**THE EVALUATION:** After any informal dramatization, particularly if it is new to the children, it is well to discuss what was done that was good, and what could be done better the next time.

**Work Period:** Possible activities include the following: 1. The children could finish any posters not completed last week.

2. Ask for a volunteer to make the poster telling what a church is. (See "Summary of Class Thinking.")

3. A frieze could be made, showing how the members of the Early Church helped each other. A long strip of paper will be needed. Frieze paper, which can be purchased at an art shop or a school supply store, could be used; or if that is not available, wrapping paper will do very well. Measure the space where the frieze will hang on your wall and cut the strip that long. Spread the paper on the floor, or on long tables, or tack it to the wall at a proper height for the children to reach. Paints, crayons, colored chalk, or powdered paint could be used. The powdered paint can be purchased at an art store or school supply store and mixed with water to the desired shade. The frieze should be made in panels. The width of each panel will depend upon how many scenes you want in the frieze. Mark off the panels and assign a panel to each child who is to paint. Or, if the panels are large, two children may work on one panel. The name of the scene could be printed at the top. The scene desired can

be drawn in lightly with pencil and then painted. The children may find it advisable to experiment first on scrap paper. One scene might show some people bringing money to the apostles; another might show a man selling his farm in order to share the proceeds with those in need; another scene might depict women carrying food to someone sick; et cetera.

### **Worship:**

#### **PRELUDE.**

**CALL TO WORSHIP** (by the teacher):

“ Be still, and know that I am God.”

#### **MOMENT OF SILENCE.**

**SCRIPTURE READINGS** (by a Junior):

“ A new commandment I give unto you, That ye love one another.” John 13:34.

“ For where two or three are gathered together in my name, there am I in the midst of them.” Matt. 18:20.

#### **MOMENT OF SILENCE.**

**HYMN:** “ Houses of Worship,” or “ His Own Church.”

**PRAYER:** We thank thee, Lord, that we too can be a part of what the Church is; that what we do and say and are help to make the Church. Help us to work hard to make it great. Amen.

**PRAYER RESPONSE** (by the pianist).

**SONG:** “ I Want to Be a Christian.”

**Plans for the Next Session:** Designate a committee to see if someone from the Red Cross chapter in your community, or the head of the Community Chest, or someone connected with any of the other organizations mentioned in next session's material, will visit you next week.

Look over the organizations to be discussed next week. Could any children be assigned to look up information about some of these that may be represented in your community? If you plan to give them sections from “ For Assignment and Use in the Discussion ” for next week do it now. You will want to urge them to give the reports in their own words.

## Session 3

# THE CHURCHES WORK TOGETHER

### For Your Study and Preparation

The material in this and the next two sessions has been gathered from and suggested by ministers in various communities. Letters were sent to churches of many denominations and of different sizes, asking for actual ways in which their churches co-operated with other churches in the community. The material here comes from their replies. You may live in a community where all these things are not carried on, but it will be of interest to you and your group to know what is being done in the way of co-operation by other towns as well as what is going on in your own community.

Please note that these lessons are planned to give a broad picture of the way churches can and do co-operate, and that in Sessions 9 and 10 are discussed the specific ways in which each individual church in your own community co-operates and what the children can do to help.

#### For the Reading Table:

*American Junior Red Cross News*, published once a month, from September to June, by the Junior Red Cross, Washington, D. C.

Books containing the stories of Clara Barton, or tales of Red Cross work. These might be found in your public library. *The Story of Clara Barton of the Red Cross*, by Jeannette C. Nolan, published by Julian Messner, Inc.

**Pictures** (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*Picture of the National Red Cross Building in Washington.*

### For Assignment and Use in the Discussion

**The Red Cross:** Most of us have heard about the Red Cross all our lives. We have heard of it in times of war and in times of peace. The Red Cross has a special sign. It is white with a red cross on it. Wherever it is seen, people recognize it as a sign that will bring help. The Red Cross was

started by a Swiss — Jean Henry Dunant. After a battle he aided the people on both sides. He needed help, and so he organized others. The idea spread. It is interesting to know that the white emblem with the red cross is just the reverse of the Swiss flag belonging to Jean Henry Dunant's country. Clara Barton started the Red Cross organization in America. She had a hard time convincing people that everyone could work together in time of need — women as well as men, and from all classes and churches. There is a Junior Red Cross too. In peacetime the Junior Red Cross has a lot of things for Juniors to do, such as making joke books for people in hospitals; learning to swim; learning to cook; giving plays to raise money for the Red Cross, et cetera. In wartime the members of the Junior Red Cross run errands for the senior Red Cross and help it in its work. All churches work together in a community to help to raise the money and do the work of the Red Cross.

**Community Chest:** Perhaps you have heard of a community chest. Perhaps your town has one. It is a plan whereby everybody in a community who needs money to help in their work for others — like the welfare society, and so forth — get together. They say: "We want so much money to carry on our work for the year." Instead of each organization going around the community and making a plea for money, one drive for money is made and it is all put together in what is called "the community chest." Then when an organization needs money it goes to those in charge of the community chest and asks for it. Wherever community chest drives are held there you will find all the churches working together. They help to advertise it from the pulpit and through the church calendars. Sometimes ministers are asked to go to meetings ahead of the drive and tell the people about the community chest. Sometimes they are asked to be on the committee that plans how the money shall be used. Other members of the committee are men and women who make up these different churches. So all the churches work for the community.

**World Day of Prayer:** This is usually held in February or early March. Since 1927 Christian churches around the world have joined in services on this day. It is now observed in about five thousand communities in the United States and in more than fifty countries. A committee made up of people from different denominations makes a program for the day. This is translated into many languages and printed. On the Day of Prayer everyone is being led in the same program wherever he may be in the world. In some communities all the Christian churches band to-



gether for this day and have the service together. The Church around the world is praying for the good of all mankind.

**Denominations Working Together at Government Projects:** One of the projects of the Government is the building of huge dams for electric power and irrigation for whole sections of the country. The Boulder Dam in Nevada, the Grand Coulee Dam in the State of Washington, and the Bonneville Dam in Oregon are examples. When the work is started workers pour in. Places for them to live must be built and stores started. Some of the workers live together in one large building. Others bring their families. Because everyone is so busy and everyone knows he will be there just long enough to finish the project, there is no one to start things. Often there is no church and no religious service of any kind in these "mushroom" towns. The Home Missions Council, an organization in which many denominations work together, decided that these "mushroom" construction towns were places where a number of denominations could best work together. So the Council takes money from a common fund that they have for just such work. They find a good minister and send him to the construction town to work for all the people regardless of what church they had belonged to before. The Council has done that for each of the three construction towns mentioned above.

*Movie available: Uncle Sam Builds Dams*, 16mm. Color. 15 minutes. Rental, \$2.50 plus postage. From Home Missions Council. (See "Addresses.")

*The Fulfillment of a Dream*, by Lester O. Hooks. Price, 5 cents. About work on government projects. Home Missions Council.

**The Christian Rural Fellowship:** This organization is for all denominations. Members are found in many lands. It is the only religious organization that tries to tie together the rural leaders in all lands in the interest of a Christian rural civilization. People living in rural sections who want to belong to the Christian Rural Fellowship can do so by paying the yearly dues of \$1.00. A *Christian Rural Fellowship Bulletin* is issued, news letters sent out, a quarterly paper on Agricultural Missions printed, and annual meetings and local conferences held in which all denominations participate.

If your church is a rural one, some of the following bulletins might be of interest to you and your group. These can be secured from The Christian Rural Fellowship, 156 Fifth Avenue, New York City. Price, 5 cents each.

#123. *Spiritual and Religious Values in Rural Art*, by Betty Eckhardt.

#137. *Art and the Country Church*, by W. H. Stacy.

#174. *Rural Poetry in America*, by Caroline B. Sherman.

#180. *Agriculture as a Way of Life*, The Jewish Point of View, by Gabriel Davidson.

#181. *Agriculture as a Way of Life*, The Catholic Point of View, by John LaFarge.

#182. *Agriculture as a Way of Life*, The Protestant Point of View, by Mark A. Dawber.

#183. *Agriculture as a Way of Life*, The Point of View of the Church of the Brethren, by Charles D. Bonsack.

#191. *Rural People and World Peace*, by Henry C. Taylor.

#199. *Religious Significance in Rural Handicrafts*, by Mary G. Lacy.

#272. *Co-operation and Religion*, by M. M. Coady.

**The Chicago Boys' Court:** This Boys' Court is a part of the Municipal Court of Chicago. Juvenile courts are in many cities and take care of boys under sixteen, but in most cities boys over sixteen are sent to the same court where adults are tried. Chicago started this Boys' Court in 1921 to take care of boys from sixteen to twenty-one. The judge of this court does not believe that it helps these boys very much to send them to jail or to a House of Correction. He believes that they ought not to have a police record against them but that they ought to be given a chance with someone to give them real help. So every day representatives from the Chicago Church Federation, and from other church organizations, are in attendance at the court to help boys to find jobs and get a better start in life.

**Goodwill Industries:** Old clothing, discarded furniture, household articles, papers, rags, are gathered. These are repaired by people who need work and are paid for doing this. In connection with the Goodwill Industries, stores are conducted in poorer districts of communities. The repaired goods are sold for a small sum so that those who cannot buy new clothes and furniture can find what they want in these stores at a price they can pay. In addition to the repair factories and the stores the Goodwill Industries conduct religious services for the workers who live in the community. The Goodwill Industries of some cities conduct camps for their workers and their children. They also have day nurseries, mothers' clubs, Boy and Girl Scout troops, classes in sewing, cooking, lessons in English, gym classes, Vacation School and Church School. Churches

help to support the Goodwill Industries by sending supplies, by supplying teachers for classes and ministers for services, by knitting sweaters to be sold in the Goodwill stores, et cetera. The Industries give employment to crippled, handicapped, and aged men and women who would otherwise be on charity. The Industries are situated in fifty-nine cities in the United States. Two million church members take Goodwill bags to fill with clothing. The churches, through the Goodwill Industries, help the handicapped to help themselves.

**The Federal Council of Churches:** This is an organization through which twenty-four denominations join in common work. It is the center for working out undertakings that can be carried out better together than if each group worked as a separate denomination. The Council was organized by the churches "to bring the Christian bodies of America into united service for Christ and the world." Until recently the Council included only Protestant Churches, but any church, Protestant or Catholic, can belong. In 1938 the Syrian Antiochian Orthodox Church in North America became a member. In 1938 the United Church of Canada joined. The Council is interested in helping the churches in states and communities to co-operate. In thirty states there are state-wide Councils of Churches providing leadership to further a united Christian program. A World Council of Churches is now in the process of formation. This World Council will enable the churches to go beyond racial and national boundaries in their fellowship and to function as "one Body of Christ throughout the world."

Here are some of the things the churches co-operating do through the Council:

Broadcast religious services; conduct preaching missions; educate for social living in such ways as the following: improvement of motion pictures; control of liquor traffic; industrial conditions; work with migrants; international issues; consumers' co-operatives.

Plan and send out programs for all denominations for special Sundays, such as: Rural Life Sunday, Race Relations Sunday, Labor Day Sunday, International Good Will Sunday, and Christian Home Sunday.

Work for the relief of suffering, such as: The American Committee for Christian Refugees, The Christian Committee for China Relief, The Finnish Relief Fund, Inc., The Committee on Foreign Relief Appeals.

The Council receives financial support from two main sources:

direct contributions from co-operating denominations and churches; gifts from interested individuals.

**Other Areas of Church Co-operation:** The Salvation Army; securing speakers for a conference or rally; joint vesper or summer or sunrise services; schools for missionary study; the printing of Lenten devotional booklets; teacher training institutes; work among the Indians on Government reservations; through combining churches into Federated or Community Churches; Weekday and Vacation Church Schools; community centers.

## When the Children Arrive

**As You Begin:** Welcome the visitors, if you are having someone to help with the discussion, and let the children show them the work which is under way.

Go over the song, "I Want to Be a Christian."

**Discussion:** *Plan I:* If you have invited a friend representing one of the organizations to be discussed today, he may tell of his work and the children may ask questions. The other organizations could be reported on if they were given as assignments last week.

*Plan II:* If it is impossible to have people from any of these organizations, the discussion might be started this way: "For the past two sessions we have been talking about the fact that there is a church in almost every community and that a church is more than a building — it is a group of people working together to put into practice the teachings of Jesus. Do all the churches of our town always work separately, or are there times when they do things together? What things can churches do together?" Things which the children know from their own experience can be discussed. They will probably speak of co-operation in Red Cross work, the Community Chest, conducting Weekday and Vacation Church Schools, help in special drives such as those for the Y. M. C. A. and Y. W. C. A. Children who were given assignments last week on organizations in your own community or any of those listed for this week can report on those. Any additional material not already covered from "For Assignment and Use in the Discussion" can be added to the discussion by the teacher.

**Summary of the Class Thinking:** As the children name them for you, list on the blackboard or on a large piece of paper some movements in

which churches co-operate. Those which are in your community might be designated by a star.

**Possible Trips:** If you live in a community where it is possible, the rest of the session might be spent in taking a trip. Or you might plan to make one on another day after school or on a Saturday afternoon. You might visit a community center, if there is one in your town; Goodwill Industries, if there is a center near you; or the Red Cross headquarters of your town, or, if you live in or near Washington, the Red Cross Building.

**Work Period:** Possible activities include:

1. Continue work on the frieze of ways in which the Early Church helped its people.

2. The group, or a committee, might write a litany of thanksgiving for the friendliness and co-operation of churches.

3. Original stories could be written of various types of co-operation going on among church groups in America or in your own community.

4. If you live in a community where there is a branch of the Junior Red Cross, you might ask them what your group could do to help in their work. They usually have diapers to hem, toys to be repaired and painted, et cetera, which they are glad to have the children do.

5. *A Map Showing the Work and Influence of the Church in My Community.* This may be drawn on page 6 of the Pupil's Book.

Institutions well known in the state but in near-by towns may be included, both in the list of institutions and on the map — being placed outside the community proper in the correct direction. This would be desirable especially where the pupils live in a smaller place.

For cities, the map need not be laid off in streets. A few landmarks as a river or a town square may be indicated on the map. Crosses or little squares may be used to indicate the locations of the institutions in the community with each bearing a number and this number should be placed before the institution on the list. Thus if Bethel Hospital is numbered (1) on the list, the little square indicating its location on the map should bear (1).

This map may become a major activity and work on it continues throughout the study of this unit. Perhaps no other activity will help the pupil to realize so vividly the influence of his church in the community.

All organizations such as the Red Cross, the Juvenile Court, the Y.M.C.A. and the Y.W.C.A., and many such organizations in which churches work together should be placed on the community map. Not

all the churches in a city could be placed on the map. Therefore, it may be well to omit the naming and locating of the churches themselves.

If some do not want to make the map suggested here, the page may be used for the making of a Migrant Community Center a little later. Or, it could well be used to show the importance of the church by means of a religious cartoon.

The list of institutions preceding the map will aid greatly in the making of the map.

### **Worship:**

PRELUDE.

SONG: "I Want to Be a Christian."

SCRIPTURE (read by a number of Juniors):

Acts 11:19. The early Christians help the Church to spread among their own people, the Jews.

Acts 11:20, 21. The early Christians help to spread the story of Jesus among the Greeks as well as the Jews.

Acts 11:22-27. The church at Jerusalem co-operates with the church at Antioch by sending some of its trained leaders to preach and teach.

Acts 11:27-30. The church at Antioch co-operates with the church in Judea by sending supplies in time of need.

Col. 4:16. The churches of Colossae and Laodicea co-operate with each other by exchanging Paul's letter so they each may learn how he suggests they shall live.

PRAYER: Ask the Juniors for prayer ideas and tie them all together in a prayer, or use the litany if one was written in the Work Period.

PRAYER RESPONSE.

**Plans for the Next Session:** Give out any assignments you want to make from the material in the next session under "For Assignment and Use in the Discussion."

Ask the children to find out all they can about the following two things: 1. Is there any "slum" section in your community? If so, is the community doing anything to better the conditions? 2. What is child labor?

The children might be asked to discover in what types of work child labor is used and to bring in the names of articles representing that work. The list given in next week's session will help you to fill this list out more completely.

## Session 4

### IS THE CHURCH CONCERNED?

#### *Slum Improvement, Child Labor*

##### For Your Study and Preparation

Information on child labor can be secured from the National Child Labor Committee, 419 Fourth Avenue, New York City.

*Housing*, by Building America, 546 West 114th Street, New York City, contains pictures and comments showing contrasts in American housing and indicating standards. Price, 25 cents a copy.

**For the Reading Table:** Newspaper items on child labor, housing conditions. The magazine *Housing* listed above. Current magazines containing pictures of different types of houses.

**Pictures** (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*Pictures of different types of houses.*

*Pictures of Jesus and the children.*

*Christ Mourns Over the City*, by Flandrin.

*Jesus and the Children*, by Copping.

##### For Assignment and Use in the Discussion

**Places and Types of Work in Which Child Labor Is Used** (This listing does not mean that all such industries use child labor.): Cotton textile mills, yarn mills, silk mills, woolen mills, thread mills, underwear factories, braid factories, shirt factories, men's clothing, curtain factories, umbrella factories, raincoat factories, pocketbook factories, food factories, candy factories, paper mills, shoe factories, artificial flowers, cotton culture, grain, truck farms, onion-cutting, orchards, peanut oil mills, paper bag factories, leather goods factories, cosmetic factories, basket and crate factories, lumber, paper box factories, coal-mining, street trades, grocery stores, bakeries, industrial homework, meat and

fish markets, fruits, stores, laundries, domestic service, canneries, drug-stores, cranberry bogs, tobacco fields.

**George Cadbury:** George Cadbury was a Quaker. He believed that many evils were caused by bad housing. In 1900 he bought three hundred and thirty acres of land in Bournville and built three hundred single but comfortable homes. There was plenty of land around each home. There were parks and recreation grounds. When everything was ready George Cadbury turned it all over to a body of trustees called the Bournville Village Trust. He gave up all his financial interest in it and arranged that all profits from rents should be used for improvement of the homes.

**Toyohiko Kagawa:** Toyohiko Kagawa was born in a rich home in Japan. He heard about Jesus in a Bible class and became a Christian. His family refused to have anything more to do with him, so he went to live in a little room in the slums of Kobe. Kagawa loved the poor people of these slums. He took care of the sick, shared his room, taught children. After working there alone for five years, Kagawa decided he must go about the work in a different way. He could help a few people, but so many needed help. He must interest others in his work and he must teach the people how to help themselves. So he began to teach laborers and farmers better ways of doing things. He taught them to plan other crops so they would not starve if the rice crops failed. He taught them how to join together in co-operative organizations in order to help each other to sell their products, and how to run co-operative stores in which to buy supplies. He went around talking about the conditions in the slums of Japan and wrote books about them in order to raise money to build better homes and to care for the people. Today, Kagawa is sometimes very ill from diseases he developed while working in the slums, but he continues his work. If Kagawa kept all the money he made speaking and writing, he would be very rich, but he keeps only what would be a workingman's wage. The rest he spends on the work in the slums. Kagawa believes that all Christians, regardless of their Church, must join together to stop poverty and do away with slums.

**The Earl of Shaftesbury:** Lord Shaftesbury lived in England nearly a hundred years ago. In his day too, there was child labor. Little children worked in mines and factories and cleaned chimneys. They worked long hours and for little money. Shaftesbury believed that every child should have time to play and sleep, and a chance to breathe fresh air and sunshine, and to get an education. All his life he worked to better the



conditions among child laborers. He made many speeches, he visited the people, he gave his own money, and he worked to pass laws. When children became criminals he would say: "Do not blame them; blame yourselves; you are your brothers' keeper." After forty years of hard work, better labor laws were passed in England. Queen Victoria wrote thanking Lord Shaftesbury for his service to England. He helped to establish a school for poor children in the slums of London, called "Ragged School." There children were taught reading, writing, and something about history and geography. But best of all, they were taught by people who gave them friendship and sympathy. After all this work for child laborers, Lord Shaftesbury started in again. This time he wanted to secure a law for better houses for laboring people. When Lord Shaftesbury died his body was taken to Westminster Abbey. Royalty, Parliament, society people, diplomats, were all there — and there also were factory workers, chimney sweeps, miners, and children from the Ragged Schools. He died, but the good he did still lives in better laws and happier people in England.

### When the Children Arrive

**As You Begin:** Ask one of the Juniors to meet the social service worker if she is coming to your class.

Some time should be given to looking at the pictures and at the material on the reading table.

**Learning a New Hymn:** Go over "Houses of Worship" and "I Want to Be a Christian."

Start learning "Where Cross the Crowded Ways of Life." This hymn was written by Frank Mason North in 1903. He was a minister, and the words came to him as he went about his work in the city. He realized that many people have happy lives, but that others are hungry, and working too hard, and living in ugly places. He thought of Jesus — how he went about trying to teach men that they must love and help their fellow men. Surely, Dr. North said, if all Christians worked together we could clear up these conditions. So he wrote the prayer we have in this hymn. What does "race and clan" mean? "Ways" means streets. What is "selfish strife"? Who is the "Son of Man"?

**Discussion: Plan I:** If you live in a community where a social worker is available, you should invite her to lead a discussion on child labor

and on slum conditions in your city and state, to tell about laws your state is enacting, and about ways in which churches are helping to enforce these laws in the community.

*Plan II:* You can lead a discussion on slum conditions and child labor, calling for any information the boys and girls discovered during the week, reports on assignments given last week, and using any additional information from "For Assignment and Use in the Discussion" which may seem best.

The children should be helped to see that if our churches are a brotherhood of people, as we decided in Session 2, then we all have a responsibility for each other and must work together to improve conditions for all. Even if such conditions do not exist in your community, your community still has a responsibility to help others in our country.

The children could discuss the kinds of housing in your community, and the reasons for people living in these different neighborhoods. Consideration could be given to what we want in homes — places to play, sunshine, running water, bathrooms, beauty, et cetera.

Such questions as the following could be raised: Why do people employ children? What do these children miss in their lives when they work long hours for little money? What opportunities do they have for education? What can churches do to help to pass laws and make living and working conditions better?

**Summary of the Class Thinking:** Ask the children to turn to the following sections in the Bible and read them aloud together:

I John 4:8. "He that loveth not knoweth not God; for God is love."

Eph. 4:32. "Be ye kind one to another."

I Cor. 3:9. "We are labourers together with God."

I John 3:18. "Let us not love in word, . . . but in deed."

Matt. 19:13-15. Jesus and the children.

What would happen to slum conditions and child labor if these ideas were put into practice?

**Picture Study:** Some of the pictures of Jesus and the children could be shown. If you can find a copy of the picture *Christ Mourns Over the City*, by Flandrin, it could be used with the following study:

Paul Hippolyte Flandrin is a French painter. This picture was painted in 1904. He has painted Jesus standing looking over a city of today. Jesus is looking at slums and dirt and smoke and factories. The

artist pictures him standing there with his hands clasped in thought, his face sad with the sights and sounds of men who live in dark and ugly houses, and of little children that work.

**A Play:** "The Children Who Work and the Children Who Play." This is suggested for those who would like to spend time on working up a play on child laborers to be presented to some other group or for parents. The lines are simple and rhythmic. The play could also be used as a pantomime, with teachers or older children reading parts. Or the play could be read as a story. The play is by Rita Benton, and found in *The Elf of Discontent, and Other Plays*. Walter H. Baker Company, Boston and Los Angeles. Price, \$2.00.

The story: The city councilors discuss how they can make their city great. They decide to make it the richest city in the world. How? By putting children to work. All children? No — only the poor. The pie man, the organ-grinder and the balloon man take up the cause for the children. "Hear you what they say? Our children must work. Their children must play!" One of the rich children leads the children who work in factories out into the country. Their friends plead for their freedom to grow as God intended them to. The children win their freedom.

**Possible Trips:** The children might arrange a day when they would take pictures of the different types of homes in your community.

**Work Period:** The following activities might be considered as possibilities:

1. Continue work on the frieze of ways in which churches co-operated in the Early Church.
2. Continue work on any posters not finished last week.
3. Continue work on Red Cross projects started last week.
4. Some of the group might write a prayer to be used later in the worship service. They will need to know the plans for the worship service so that the prayer will be appropriate for use then.
5. If you are going to use the drama *The Children Who Work and the Children Who Play*, you will want to use this period to start that.
6. A series of posters could be made of work done by child labor and of different types of homes. Pictures can be cut from magazines to illustrate the posters, or the children can draw them.

## Worship:

### PRELUDE.

CALL TO WORSHIP (written on blackboard and repeated by group): "Let us put our love not into words . . . but into deeds."<sup>2</sup>

HYMN: "Where Cross the Crowded Ways of Life."

STORY: "Red Carnations."<sup>3</sup>

Mamie was very clever with her fingers. She could clip and prink and paste the red petals of carnations and fit them into the stem so that you would believe they were red flowers grown in a garden. Mamie had made red carnations so long that she could hardly remember when she had not made them, although she was now only eight, going on nine.

In the morning she went to school. She did not go to school all day because the schools were too crowded in her part of the city. Half the children went to school in the morning and half the children went to school in the afternoon. As soon as school was over she rushed back home and ate her luncheon — a big roll and a cup of coffee — and then settled down at the table with her mother. The other children played in the streets; she could hear them playing on warm days when her window was open. But Mamie had no time to play. She had to help with the flower making. They made the flowers for big stores uptown, which always were needing artificial flowers for some reason. They did not pay very much for the flowers, these stores uptown, but they paid enough to keep Mamie fed and in clothes to go to school.

Sometimes an inspector came around. Then Mamie had a chance to play. Inspectors did not like to see little girls working. They never asked how one person could possibly make all the carnations that Mamie's mother turned in, but perhaps they did not bother too much with embarrassing questions. As long as they did not see a little girl working they could not report it, and no one would blame them if they did not report what they did not see.

By the time night came and supper was over, Mamie was very, very sleepy. Perhaps that is why she did not do her school homework very well. There was danger that Mamie might not be promoted this year. When she thought of that she was quite frightened. But, after all, there were those carnations to be made.

It was getting toward spring and puddles of melting snow stood in the street. There was a freshness in the air, and the children at school were learning to sing "The little flowers came through the ground."

<sup>2</sup> From *The Bible: A New Translation*, by James Moffatt. This and all other quotations used by permission of Harper & Brothers, Publishers.

<sup>3</sup> Elsie G. Rodgers and Dorothy F. McConnell, in *Child Neighbors in America*. Used by permission of The Friendship Press.

Of course Mamie knew that little flowers didn't come through the ground at all, but were made by hands that clipped and prinked and pasted, but she sang as lustily as all the rest. The freshness in the air made everything seem different — as if little flowers might really come through the ground.

One day when school was over Mamie decided to go home by the long way round. True, she was always told to come home as fast as ever her legs would carry her, but today it did feel so good to be out of doors.

The sky was blue over the chimney tops, and a girl at school had told her that that very morning she had seen a bird outside on her fire escape. Mamie walked slowly and dragged her schoolbag behind her. When she came to a curbstone she hopped down, and when she had crossed the street she hopped up. Instead of turning into her street she decided that today she would walk right around the block and come home from the other direction.

On the other side of the block stood long rows of pushcarts. Mamie often went down to these pushcarts to shop for her mother on Saturday afternoons. You could get three cents' worth of soup vegetables and five cents' worth of salad greens, and right at the corner was the place where they sold eggs cheap, if you would buy the cracked ones. On this day Mamie was not shopping for her mother, but she pretended she was. She stopped and looked at the soup greens critically, shook her head, started on again, and then came back to decide on them again. It was the way the grown women of the neighborhood did. Of course this took time, but slowly she was coming to the cracked-egg place, and at that place she knew she must turn the corner and go home.

Then suddenly she stopped, not as the neighbor women stopped when they wanted to consider a purchase, but a dead stop in amazement. There on the pushcart next to the corner was a whole tray full of red carnations.

Mamie was awfully tired of red carnations, but she was proud when her mother would tell the neighbors that no one could beat Mamie at making them. "There isn't one who gets them naturaller," her mother said, "and the child isn't nine yet."

But these carnations were prettier than any Mamie had ever made, even on her best days.

"Who made 'em?" she demanded of the pushcart man. "Who made those carnations?"

"Why, stupid," said the pushcart man, "nobody made 'em; they're real."

"Real!" said Mamie, and she came close to the cart. "Real!" she said, and with one finger she touched a petal. She closed her eyes and sniffed.

"Where'd yuh get the scent to put on 'em?" she asked, suddenly opening her eyes and facing the pushcart man suspiciously.

"Say, kid," he said, "that's the way they come. That's the way they grow up from the ground. God makes them. See? Say, ain't you never seen a real flower before?"

For a moment Mamie looked at him. Then she turned and walked home as fast as she could. She burst into the house and threw her school-bag down on the table in the midst of all the red cloth ready for clipping.

"Mom!" she cried. "It isn't right for little girls to stay indoors all the time to make make-believe flowers. God makes real ones. Somehow it isn't right, mom!"

She looked down at the still red cloth and thought of the soft petals of red flowers. Suddenly she buried her head deep in her mother's shoulder.

"The child's right," thought the mother. "I wonder if there's any way, any way in all the world, so's the child won't have to work and can learn about real flowers."

Then she shook Mamie slightly, because, after all, Mamie was too big to cry, and she reached for her scissors to start cutting the red cloth into petals.

PRAYER: The one written by the children in the Work Period.

PRAYER RESPONSE: Hum quietly one stanza of "I Want to Be a Christian."

Plans for the Next Session: Give out assignments for next week. You will find material for assignments in next week's session under "For Assignment and Use in the Discussion."

Ask the children to find out who migrant workers are, what types of work they do, and to bring in newspaper clippings about migrants or about refugee work.

Ask the group to bring in canned goods such as beets, fruits, peas; and raisins and nuts. Explain that these are for an exhibit and can be taken home later.

If the children have planned to take any pictures during the week of different types of homes ask to have the pictures developed and brought in next week.

## Session 5

### IS THE CHURCH CONCERNED?

#### *Work for Migrants and Refugees*

##### For Your Study and Preparation

**For Your Reading** (Some of this material might be found in the public library or in the libraries of the ministers of the community. It can also be secured from the Home Missions Council. See "Addresses."):

##### On Migrants:

*They Starve That We May Eat*, compiled by Edith E. Lowry.  
*Roving with the Migrants*, by Adela J. Ballard.  
*Adrift on the Land*, by Paul S. Taylor.  
*Our Shifting Population*, by Mark A. Dawber.  
*Handbook: Materials on Migrants*.

##### On Refugees:

*Refugee Facts*. Free pamphlet. American Friends Service Committee, Philadelphia, Pa. Also: *Clothing Relief* and *Meet the Refugees*.  
*America and the Refugees*, by Adamic. Public Affairs Pamphlet, #29. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York City.

*Refugee Question*. Oxford pamphlets on World Affairs, #13. Price, 15 cents. Farrar & Rinehart, Inc., New York City.

"Refugee Immigration — Facts and Figures." National Coordinating Committee for Aid to Refugees. (See "Addresses.")

Three free pamphlets from Episcopal Committee on Refugees, 281 Fourth Avenue, New York City: *German Refugees Need Your Help*; *The Émigrés Among Us*; *Resettlement of Refugees*.

**For the Children's Reading Table** (These books might be borrowed from some of the churches in your community, or they can be secured from the Home Missions Council.):

*Children of the Harvest*, by Gertrude Warner.  
*Across the Fruited Plain*, by Florence C. Means.  
*Jack of the Bean Fields*, by Nina Millen.

*Four Stories About Migrants.* (Small paper booklet.)

*Jumping Beans*, by Robert McLean. (Storybook Edition.)

Migrant map. 8½ x 11. Black and white. Showing crops.

(Can be secured from the Home Missions Council.)

A Dictionary.

Plays (Can be secured from the Home Missions Council. See "Addresses."):

*Around the Calendar with Crops.* Price, 10 cents.

*No Different.* Price, 15 cents. Portraying the influence of a migrant center upon the children who attend it. Plays thirty minutes.

Movies and Slides (Can be secured from the Home Missions Council.):

*Gypsies of the Crops* — migrant conditions throughout the United States. Two reels, black and white, rental \$2.00, plus postage.

*Chaff.* Migrant conditions in Florida. Two reels, black and white, rental \$2.00, plus postage.

*Windlings of the West.* Migrant conditions in California. Two reels, in color, rental \$2.75, plus postage.

*Migrant Work in Pictures.* Stereopticon slides.

### For Assignment and Use in the Discussion

**Home Life of Migrants:** It is impossible to have a home, for these people are always on the move. Usually migrants live in a tent or shack, or in an abandoned freight car, or sometimes they have to live in one big shack where a hundred other people live.

**Some Facts About Migrants:** Migrants work in nearly every state. There are probably half a million migrant workers. Thirty-two states have no work done to help migrants. The Home Missions Council helps them in thirteen states. Two hundred thousand migrant children are neglected. When migrants move into a community to pick crops, the people of the community are not always friendly. Children of eight and ten must take care of little brothers and sisters and do the housework while their mothers pick in the fields. Four- and five-year-old children have helped to harvest strawberry crops. Small children trail behind parents and pick up cotton to help to fill sacks. When barely tall enough to see over the top of trays, children work long hours in packing sheds spreading fruit for cutting. Small children work as shrimp pickers from four in the morning until six at night.



**What the Churches Are Doing to Help:** In 1920 churches of many denominations asked the Council of Women for Home Missions, now the Home Missions Council of North America, to become responsible for helping migrants. The Council studied the problem and then started a lot of things:

It printed stories, books, pictures, et cetera, about migrants. It persuaded churches and schools to study the problem.

In communities where migrant workers come in to help to pick crops, the churches were asked to co-operate with the Council in seeing that they were invited to the church services, in arranging for housing facilities and classes, et cetera.

In the eighteen states where the Home Missions Council is working, nurseries have been set up to care for the babies while the mothers work; some educational programs have been provided for the older children; better housing plans have been worked out; religious services have been held in migrant camps; there have been arrangements for weekly visits by doctors and nurses; recreation plans have been worked out for some sections.

Only a few states are getting any help at all for the migrants. Much needs to be done. Each religious group could help by sending money, or by making and packing some of the gifts suggested. The Home Missions Council stresses the fact that money gifts are more desirable than supplies, since supplies can be used only as they have workers to go on the field.

**Gifts Needed for Migrants** (If you are sending gifts, write to the Home Missions Council of North America for the name and address of the worker to whom the box should go. Remember that money gifts are needed and are important.):

**For Nursery Children:** Castile soap, soft towels and washcloths, bottles and nipples, large safety pins, rattles, boric acid, vaseline, pillows and pillow slips for clothes-basket beds, cribs, pads and blankets, mosquito nettings, baby clothes.

**For Kindergarten Children:** Crayons, pencils, blunt scissors, paste, paints and brushes, blocks, wooden beads, modeling clay, books, colored and construction paper, romper suits for boys and girls (two- to eight-year sizes), toys, dolls, large rubber balls, beanbags, instruments for toy orchestras.

**Clinical Supplies:** One- and two-inch bandages, adhesive tape of varying widths, clinical thermometer, hot-water bag, absorbent cotton, unguentine, iodine, tongue depressors.

**Cleanup Kits** (In oilcloth envelope or strong cloth bag): Washcloth, soap, child's toothbrush, tooth paste, comb, nail file.

**Sewing Kits:** Scissors, thimble, tape measure, white and black thread, needles.

**Recreation Supplies:** Baseball, soft ball, bat, glove.

**Scrapbook Material:** Attractive pictures (Do not cut the pictures out). Paste.

**The American Committee for Christian Refugees:** This committee has its headquarters in Room 801, 165 West 46th Street, New York City. It was organized in February, 1934, under the sponsorship of the Federal Council of Churches. Its purpose is to aid Christian refugees from Europe. There is a trained staff to carry on the work of maintaining contacts with refugees still abroad, to handle cases in the United States which involve special immigration problems, to give technical advice and service about passports, visas, and transportation, to take care of providing money for those arriving without funds, to find living accommodations, to find jobs for the refugees, and to teach classes in English. In addition to the trained staff of workers, there are many volunteer workers who give their time and strength to write and send out letters for the committee, to meet boats carrying arriving refugees, to help to find homes for these people, and to do the office work necessary.

**What the Churches Are Doing to Help Refugees:** Members of churches all over the country are earning and sending money to The American Committee for Christian Refugees; they are taking refugee children into their homes.

The church as a whole can take responsibility for a refugee family or individual to be settled in the community where the church is located. The church sees that the family is settled, finds work, and helps it financially. Those who are interested should write to Rev. Charles S. Macfarland, Mountain Lakes, New Jersey, who has been appointed by the Federal Council of Churches to have charge of this branch of refugee work.

## When the Children Arrive

**As You Begin:** If the children brought developed pictures of homes, they may look at those and mount them. They may also look at the pictures of refugees and of migrants and at the books on the reading table.

If the children brought canned goods, these can be arranged on the exhibit table.

**Discussion:** The discussion could open with the stereopticon slides, *Migrant Work in Pictures* (see page 31), with a discussion of the pictures as they are shown, the reports on assignments given last week, and additional information from "For Assignment and Use in the Discussion."

Or, if the children have brought the canned goods for the exhibit, or if pictures of food are available, the discussion could be started as these are looked at and put on the exhibit table. Who picks the fruits and vegetables we use? How do they live? How do they get any education if they are always moving? What could we do to help them? The map "Roving with the Migrants" (see "For the Children's Reading Table") could be used.

Then you might continue with the comment that another group of people in whom the Church is interested are those who have had to leave their homes in Europe.

What work does the Committee for Christian Refugees do? What are some of the contributions refugees can make to America? What are the churches doing to help refugees? What are the churches in our community doing for both migrants and refugees? What could we do? **Study and Discussion Based on Pupil's Book:** If the Pupil's Book is used, the class might study the map of crops "Roving with the Migrants," on page 9.

The summary of "What the Churches Are Doing to Help the Migrant?" beginning on the preceding page might be studied silently and become the basis for the discussion that follows.

**Summary of the Class Thinking:** Where do migrants work and what kind of work do they do? What can churches do to help them? What could we do? What contributions are refugees making to America? What are the churches doing to help them? What did we decide we might do to help?

**Work Period:** Possible activities include:

1. Continue work on things already under way.
2. Gifts could be made or collected to be sent to the migrants.
3. Money gifts could be collected for the refugees.

4. A scrapbook on migrants and refugees could be made. A large scrapbook from the five-and-ten-cent store could be used, or large pieces of wrapping paper or construction paper could be put together with a wallpaper or construction paper cover. It could contain pictures, drawings, charts, facts, prayers, stories, Bible verses.

5. Make posters of foods we use daily, and for which we are dependent on migrant help. Pictures for such posters could be taken from magazines.

6. A prayer could be written for the worship service.

7. The Home Missions Council has had designed especially for its use some beautiful Christmas cards. These sell for 10 cents each, or \$1 a dozen. The money is used for work with migrants. Your group might want to order some of these cards and sell them in the community, the proceeds to be sent to the Home Missions Council.

**Worship:**

PRELUDE.

HYMN: "Where Cross the Crowded Ways of Life."

SCRIPTURE (read by a group of Juniors):

I John 4:20, 21. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? . . . he who loveth God love[th] his brother also."

Luke 6:31. "And as ye would that men should do to you, do ye also to them likewise."

Luke 6:33. "If you help only those who help you, what merit is that to you?" (Moffatt.)

SONG: "I Want to Be a Christian."

STORY: "Olaf of the Beet Fields."<sup>4</sup>

Olaf's first memories went back to a great kitchen ruled by a fat, flour-besmeared, smiling man who was his father. And the smells that arose from that kitchen! And the variety of cakes! Cakes that were allowed to harden over straws and which, at the first crispy bite you took,

<sup>4</sup> Dorothy F. McConnell, in "Four Stories About Migrants," from *Missionary Stories to Tell*. Used by permission of The Friendship Press.

crumbled into richness in your mouth; little hard cakes that were chewy; cakes as light as froth; brown, jolly ginger cakes!

But better than the kitchen had been the store in front. There all the little cakes were laid out in trays. Olaf's comfortable mother had stood behind the counter, and in exchange for money had given out little bags of cakes to be taken home. There had been a warm, clean, pleasant odor about this shop, and Olaf had dreamed of the day when he would stand behind the counter in front, or stir around with his father in the back of the shop, enveloped in a great white apron, with a cap on his head and his arms covered with flour. Already his big brother had begun to learn the secrets of the famous kitchen: so much butter, so many eggs, so much flour, and — dear to Olaf's heart — so much white, glistening sugar.

But these were memories of days long gone by, of things that had happened in a country other than America. The father and mother no longer ran their little shop. They had been taken away by a dread disease that stalked the earth during the World War. And Olaf and his brother had left their home and had set out in a big ship to seek their fortune.

When they reached New York, Olaf's brother decided that the West needed bakers. And so, with his head full of magic secrets made of the whites of twelve eggs, butter the size of an English walnut, two cups of sugar, and the like, he and Olaf set out for Denver.

Olaf hardly looked away from the window on the train. Never, in all his life, had he seen a country where there was so much room. He counted the little gopher holes they passed. And he sang under his breath — because he and his big brother had set out to seek their fortune in a new land. He had seen the first blue shadows against the sky, he had watched them grow into mountains — and he was happy.

Now Denver is a beautiful city and a city of hospitality. But, like other American cities, it did not welcome a young cakemaker without references and without money enough to set himself up in business. The young cakemaker knew very little about the English language, and his money soon filtered away.

"Ach!" said a neighbor who had come from the same part of the world as Olaf and his brother. "This is not so wonderful as we had dreamed. But I can help you out, my friend. It will soon be time to set out for the beet fields. I will take you with my family, and you can help us."

"The beet fields?" asked Olaf's brother.

"We go every year. They use the beets to make sugar. It will be as a farm. Outdoor work. Enough work for both you and Olaf. It will be good for you."

Olaf was crazy with delight. Country! A chance to help his

brother! To help to make the white shining sugar that he had seen his father pour into the mixing bowl! Eagerly he counted the days until they set forth.

At first the clear, crisp air and the blue of the sky over the fields delighted Olaf. That was before he was put to beet topping.

In beet topping you went out with a knife, and you pulled up the beet and cut off the top. You had to be very careful because the knife was very sharp, and sometimes it cut your hand. For example, there was little Rudolph, a good worker even though he was only seven years old, who cut his hand. Olaf had not noticed Rudolph's hands until he cut them. They were big for a boy of his age, and toughened like a man's, but they were the hands of a very little boy. And Rudolph had already been in the fields for two years!

All day Olaf worked in the row next Rudolph's; and the little insects in the fields whirred; and sometimes they flew up against his hot cheek stingingly. Occasionally the perspiration fell into his eyes. He forgot to look at the sky. All he thought about was getting to the end of the row. But at night he dreamed of great piles of white beet sugar — and cakes that children ate.

About this time he began to see things before his eyes, and his throat seemed to be always dry. It hurt him to stand up straight, and he did not talk much. It took too much time. Always there was that end of the row before him; he had to reach the end of the row before his work was over!

One day all the children were called together. "Listen," said the neighbor who had first got Olaf and his brother their work. "Today the inspector is coming. He will ask you if your work is hard, if you have enough to eat, if you have enough sleep. Be careful. If you do not give the right answers, you will lose your jobs."

So Olaf and the other children stood before the inspector. He did not look cruel, thought Olaf. He did not look as if he would take away their jobs. Olaf wished he did not feel so dizzy. With this buzzing in his ears he did not know whether he could answer correctly or not. And now the inspector was looking at him.

"How old are you?"

"Ten, going on eleven."

"Do you find the work too hard?" he asked.

"No, sir." Was that the right answer?

"What makes you stand so queerly? Can't you stand straight?"

The buzzing was louder in Olaf's ears. He stood straight — straight as an arrow — before he crumpled and fell to the ground.

"Ten — going on eleven," said the inspector as he picked little Olaf up. And then he added, "Most children last more than one summer in the beet fields."

There followed a long nightmare for Olaf. It seemed as if he were forever topping beets down a long, long row. And at the end of that row was a great mountain of cakes that other children, and even men and women, came up and ate. But Olaf could never get to it.

And then one morning he woke up and the nightmare was gone. He looked around wonderingly. Where was he? A white-capped person moved about at the far end of the room. He must be in a hospital! Dimly he remembered. He had fainted; he must have lost his job because he had fainted!

"Olaf!" It was his brother bending over him.

"I fainted," said Olaf. "I'm so sorry. Did we lose our jobs?"

"It's all right," the brother smiled. "I got a new job. I am making cakes. We'll save money and some day we'll have a shop all our own — what? Famous makers of cakes — you and me, Olaf!"

Olaf wearily shook his head. Again he saw the long row of beets and the cakes he could never reach. Again he saw the white piles of sugar, and little Rudolph's hands after he had cut them with the knife.

"I don't make cakes," he said. "Too many kids got to help."

One day the inspector came to call on Olaf.

"Olaf," he said, "your brother tells me you will have nothing to do with cakemaking."

"Too many little kids like Rudolph got to help," said Olaf. "Too many kids got to cut beets for the sugar. And the sun is hot, and the bugs fly against your eyes."

"Olaf" — the inspector took Olaf's little tired hands in his — "don't you want to help the little kids? If you get well and strong and go to school, and help your brother, some day you'll be a man; and then you can help other men to see to it that no child is allowed in a beet field. Will you help me to do this?"

Suddenly Olaf looked up at the inspector and smiled.

"I'd do anything," he said "to help kids like Rudolph to get out o' the beet fields."

#### PRAYER.

PRAYER RESPONSE (by the Junior Choir or pianist).

**Plans for the Next Session:** Give out assignments from the material in the next session under "For Assignment and Use in the Discussion."

Ask the children to try to bring in a copy of a poem or a book written by a Negro. Ask them also to try to discover the following things about the Negroes in their community, or in the community nearest to them:

How they earn a living. In what types of homes do they live? Do they have places in which to play?

Bring in newspaper clippings or magazine articles to illustrate ways in which Negroes are being good citizens, or illustrations of ways in which Negroes are not given their rights as citizens.

## Session 6

### IS THE CHURCH CONCERNED?

#### *Overcoming Race Prejudice*

##### For Your Study and Preparation

For the Reading Table (Some of these books might be secured from your public library. The ministers in your community might have some in their libraries. The children might be able to bring such books as the Uncle Remus stories.):

*Zeke*, by Mary White Ovington.

*The Family Goes Traveling*, by Jeanette Perkins Brown. A picture story booklet.

*Across the Cotton Patch*, by Ellis Credle.

*Tales from Uncle Remus*, by Joel Chandler Harris.

*Upward Climb*, by Sara Estelle Haskin. Stories of great Negroes.

*Unsung Heroes*, by Elma Holloway.

*Tobe*, by Stella Gentry Sharpe.

Pictures (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*Hope of the World*, by Copping.

*Pictures of famous Negroes*.

##### For Assignment and Use in the Discussion

##### Famous Negroes:

Explorers: The pilot of the Niña, one of Columbus' ships, was a Negro. Negroes were with Balboa when he reached the Pacific, with Cortez in Mexico, and with the explorers of Guatemala, Chile, Peru, and Venezuela. The land that is now New Mexico and Arizona was first explored by a party led by a Negro named Estevánico. Menéndez had



Negro artisans with him when he founded St. Augustine. Commodore Robert E. Peary took Matthew Henson, a Negro, with him when he discovered the North Pole and on seven other Polar expeditions.

Chemists: Perhaps the best-known agricultural chemist in America was Professor George Carver, of Tuskegee Institute, who made many new products out of peanuts and sweet potatoes.

Heroes: In the time between 1924 and 1930, the Carnegie Hero Fund Commission awarded medals to fourteen Negroes for deeds of heroism.

*Who's Who in America:* For 1930 this book listed ninety-seven Negroes in its roster of distinguished Americans.

Poets and Writers:

Paul Laurence Dunbar started writing poems when he was in grammar school. His writings told many things about how his people felt, what they did, their joys and sorrows.

Countee Cullen has written several books of poetry and also collected poems written by other Negroes, and has made them into a book.

Booker T. Washington was a writer and educator.

Artists:

E. M. Bannister, of Providence, Rhode Island, a Negro, founded the Providence Art Club.

The French Government purchased and hung in the Luxembourg Gallery a number of paintings by Henry O. Tanner, American Negro.

King G. Gannanay, of Chicago, a painter, won first honors in an annual Wanamaker Art Exhibit in Philadelphia.

Singers:

Marian Anderson has given concerts all over the United States and Europe.

Paul Robeson has sung in the movies as well as radio and concert work.

Roland Hayes feels that his voice is a gift which has been entrusted to him so that everyone might know the song that is in the heart of his people.

### When the Children Arrive

**As You Begin:** Look at the pictures and books on the reading table. One of the stories might be read from the Uncle Remus book. Allow plenty of time for this part of the session.

**Discussion:** The discussion might be started by the comments made by the children while they are looking at the pictures and books, or you can call for the assignments given the children last week and for any information the children have about the Negroes in their community. After reports on the contributions made by Negroes, the following questions might be discussed:

What various racial groups are in the United States? (Negroes, Jews, Indians, Orientals, Mexicans.) Are these groups Americans and do they pay taxes? How are they treated in this community? Where do they attend church? Can they enter theaters, public buildings, hotels? What jobs are not open to some racial groups? Jews? Negroes? Why? Is there any difference between the educational opportunities for the different groups? How do people show their prejudice? (Unfriendly names, exclusion from games, buildings, housing, lack of opportunities for education.) How can we overcome our prejudice and misunderstanding of another race or group? (Reading stories of these people, imagining ourselves in their place, making friends with them, learning about their contributions in the arts and sciences.) What is being done to improve race relations? What are the churches of this community doing to help in this work?

**Appreciation Period for Negro Music and Poetry:** Pupils may read aloud the story "How an American Negro Won a German Audience," beginning on page 12 of the Pupil's Book. Talk with the group about the different kinds of Negro music — folk music, spirituals, work songs, and popular music. The group may sing "I Want to Be a Christian." A soloist might come and sing a Negro song. If you have a victrola available, the children could listen to some records made by the Jubilee Singers of Fisk University or records by Paul Robeson. These records might be borrowed from families in the community or from a store that sells records. Have the group sing some of the popular Negro songs like "Old Folks at Home," "Old Black Joe," "My Old Kentucky Home," et cetera. Talk about Negro stories the children know. Be sure that your group understands that although some Negro stories are written in Negro dialect, such as the Uncle Remus stories, only those who are uneducated speak that way. Read or tell an Uncle Remus story.

If you are living in a community where there is an educated Negro woman, she could be invited to participate with the group and might read some Negro poetry for them.

**Work Period:** Possible activities include:

1. Continue work on things already under way: frieze, posters, Red Cross work, et cetera.

2. Each child might take one famous Negro he has studied and make a poster about him. When these posters are put together they could form a book of famous Negroes which might be called "Who's Who." Pictures of famous Negroes can be secured from Washington. (See "Pictures" in the Introduction to this unit.)

**Worship:**

PRELUDE.

CALL TO WORSHIP (read by a Junior):

We are Negroes —  
Your friends.  
Working with you  
In building America  
Into a beautiful  
And happy land.

We are Negroes —  
Preaching, teaching,  
Helping the sick,  
Discovering new things,  
For the use of all mankind  
Whether white or black.

We are Negroes —  
Singing our songs,  
And dreaming our dreams  
Of a day that is yet to come,  
When brotherhood will live  
"From sea to shining sea."<sup>5</sup>

HYMN: "I Want to Be a Christian."

STORY: "Juliette Derricotte."<sup>6</sup>

Day after day Juliette's mother went out to sew. "Let me come with you, mother," Juliette would beg. "I can help."

<sup>5</sup> By A. B. H., in the *Leader's Manual for We Sing America*. Used by permission of The Young People's Department, Board of National Missions of the Presbyterian Church in the United States of America.

<sup>6</sup> By A. B. H., in the *Leader's Manual for We Sing America*. Used by permission of The Young People's Department, Board of National Missions of the Presbyterian Church in the United States of America.

"No," her mother always replied, "I can manage." She did not want Juliette to know about all the unkind things she had to face during the day. Her children had enough to face when they must wait until last to be served in the stores or ride in separate seats in the back of streetcars.

Juliette went off to school, longing with all her heart for a college education, but realizing that her mother working as a seamstress and her father as a cobbler would never earn enough to enable her to go to college.

But one day her great chance came. Word arrived that at Talladega College, in Alabama, Juliette might secure an education for \$150 a year and that she could probably find help to enable her to go.

While at college Juliette was the center of everything — she was on the debating team and president of the Y. W. C. A., and she helped to plan parties for the college.

When she graduated, Juliette went into Y. W. C. A. work — a new field for Negro women. It was difficult. White people in the office refused to speak to her or eat with her. Juliette was lonelier than she had ever been before in all her life.

But as she traveled across the country trying to help Negro and white people to understand each other, she became known far and wide for her cheerfulness, her kindness, and her sympathy.

Twice Juliette Derricotte was sent to Europe as an American representative to meetings held with peoples of different countries.

Finally she resigned from Y. W. C. A. work to become the dean of women at Fisk University.

Then, in 1931, Juliette Derricotte was in an automobile accident while traveling across the state with three of her students. Miss Derricotte and one of the girls were seriously hurt in the accident. They were treated by white doctors in their offices and then removed to the cottage of a Negro woman. There was a hospital in the town where the accident occurred, but it had no Negro ward and so the injured Negroes could not be taken there. Later they were moved in an ambulance many miles over rough roads to the nearest city where there was a hospital for Negroes. Both women died. Perhaps Juliette Derricotte would have lived if she had been given proper care immediately.

The news of her death shocked many Christian people throughout the country. They realized that a human life of great value had been sacrificed because of color. But it was too late — Juliette Derricotte, with all her courage and all her understanding sympathy for her race, was dead.

MOMENT OF QUIET (pianist playing "I Want to Be a Christian").

PRAYER.

PRAYER RESPONSE.

*Discussion* based on "What Have the Churches Done for Our Americans Who Are Negroes?" in the Pupil's Book, page 13.

The pupil's answer to the question following should include: Neither do the poor white people pay as large taxes as the rich; but for whose benefit were the public schools established? For the rich who can afford to pay or for the poor who cannot?

*Personal evaluation period* of pupils as to what their attitudes and conduct should be would naturally follow. These may be recorded on a separate sheet of paper if desired.

*Study of a church window* with its message of social conflict, with the vine (Christ) as a symbol that Christ and men should be united as a vine and its branches. (See page 7 and following in the Pupil's Book.) In Window 4 Christ does become King of men's hearts.

**Plans for the Next Session:** Give out any assignments from the material in the next session.

Ask the children to discover what they can about any clinics in your community or near you; what type of work they do; how the churches in the community help the nearest hospital; what the "Seeing Eye" is; what things are being done for blind people.

## Session 7

### CHURCHES WORKING TOGETHER FOR THE COMMUNITY

#### *Hospitals, Clinics, the Blind*

#### For Your Study and Preparation

If you will make a visit to your local hospital or clinic and state your purpose, the attendants will be glad to tell you of the work and of follow-up work done at home. There may be an interesting story about the support of a ward or a free bed. Members of the board of the institution are good sources for this sort of information. Churches are sometimes represented on these boards and the churches of your community may be supporting a bed.

**For the Reading Table** (Your library might be able to supply the books on the Seeing Eye dogs.):

Newspaper clippings of work done by hospitals and clinics.

Braille writing. A card of Braille writing can be secured from American Bible Society, the Bible House, Park Avenue and 57th Street, New York City.

*A Friend in the Dark*, by Ruth Adams Knight.

*Skipper, the Guide Dog*, by Arthur Charles Bartlett.

*Working Dogs*, by Elliott Humphrey and L. H. Warner.

**Pictures** (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*Doctors.*

*Nurses.*

*The Healer*, by Copping.

### **For Assignment and Use in the Discussion**

**Caring for the Sick in Jesus' Time:** In Palestine during the time of Jesus there was little care of any sort for the poorer people. The few physicians of that time were attached to courts or worked for great personages. Many people were homeless, and when they became ill, they died by the wayside with no one to help them. Many of them lived in small, dark, mud-floored houses where there were few conveniences to care for the sick. There were no hospitals or clinics. It was a country where leprosy abounded, and the only thing that was done was to make these people live away from others. Nothing whatever was done for the lepers themselves. Jesus saw much misery and sickness wherever he went and many of the stories we have of him are of his healing and helping these sufferers. Ever since these stories of Jesus were told, Christian people have felt that caring for the sick was the task of everyone.

**Clinics:** Clinics are connected with many large hospitals and many mission stations. Doctors, nurses, and equipment are available to give all types of medical aid to people who otherwise could not afford a doctor or hospital treatment.

**Helen Keller:** When Helen Keller was but a child she was left blind, deaf, and dumb by an illness. Through her teacher, Anne Sullivan, she learned to feel and smell and to put words to these experiences. By touching the lips of those who were speaking she learned to listen to a conversation. She graduated from college with high honors and has spent her life lecturing and writing and raising money for the blind people of

the world. Her courage, faith, and perseverance in spite of every handicap have been an inspiration to all who have read or heard her story.

**Braille:** Braille is the system of printing used for blind people. They read it by running their fingers over raised dots. Copies of many books, including the Bible, are now in Braille. Copies of *The Reader's Digest* are printed in Braille. Books are now recorded and the records rented to blind people so they can listen to a book being read aloud and return it to the library in Washington that carries on this work and take out another set of records.

**The Seeing Eye Dogs:** The idea of training dogs to be "eyes" for blind people was started in Europe and brought to this country from there. The dogs must be very carefully picked and trained for this particular kind of work. The blind people who want the dogs go to The Seeing Eye School at Morristown, New Jersey, and learn how to handle the dogs. The Seeing Eye is a philanthropic school. Each blind person who desires and can properly use a dog pays a tuition of \$150, which includes the dog, his month's training at the school, and his board while there. These payments can be made in installments after the blind student has secured his dog and is at work. Anyone who contributes to this work becomes a member of the Seeing Eye movement and receives reports and literature. If your class should make a contribution to this work, it too would become a member and receive these reports and the literature.

**Co-operation in Health at Worcester, Mass.:** The Council of Churches at Worcester, Massachusetts, has a Committee on Religion and Health. The Council is made up of all the different kinds of churches in Worcester and the committee representing all these churches works with the state hospital, businessmen, and doctors. They send people who need help to the hospital, and, when anyone who needs mental help comes to one of the ministers, the minister secures that help for him from the doctors and hospital. They work with the businessmen to secure jobs for people whose health has taken them out of work or who need a special kind of work because of a handicap.

**Chicago:** In Chicago, Illinois, the Social Service Department holds courses on mental hygiene for the ministers of all the churches and also classes of religion for all the social service workers.

**Suggestions for Co-operation in Health:** The Federal Council of Churches suggests that some of the following things might be done by the churches in a community working together for health:

See that there is provision for adequate hospital care for anyone needing it.

Provide clinic facilities or transportation to a clinic.

Conduct classes on health for mothers of little children.

Offer the use of church buildings for clinics.

Send food and flowers and gifts to the sick and shut-in people of the community.

If there is a blind person in the community, raise money to help to secure a Seeing Eye dog for him, or to subscribe to a magazine or book in Braille.

**Medical Missions:** Every denomination carries on medical missionary work all over the world. Since the time of Jesus, Christians have felt it necessary to help their fellow men who are in pain. Hospitals are built, clinics conducted, nursing schools carried on, doctors and nurses trained and sent to every country. Many times the only medical aid in a section is that given by the missionaries. And some of the great heroes of the Church have been those men and women who were willing to give up their homes and friends and comforts in order to go and live where they might help and cure those who had no other help.

People whose stories could be used: Albert Schweitzer; Walter Reed; Wilfred Grenfell.

The churches in your community may be supporting a medical missionary. If so, ask someone from that church to come and tell of the work they are doing.

## When the Children Arrive

### Discussion:

*Plan I:* A doctor, or the community visiting nurse, or a speaker from the board of health could be the leader of the discussion. Such a leader could speak on the medical needs of the community and ways in which these needs are being met — particularly ways in which the churches help, such as: financial support, members of the churches working on boards and committees, ministers calling on hospital patients and sick people, providing for a bed and supporting it, children from the churches sending gifts to the hospital. The children may want to bring up the following questions: Is there provision for care of people of different races and colors? What happens to people who need hospital care but have no money? In what ways can boys and girls help?



*Plan II:* If a doctor or other health person is not available, you can lead the discussion, using the information the children secured during the week, the reports on the assignments, and the additional information under "For Assignment and Use in the Discussion." You will want to raise the questions listed in Plan I and may also want to discuss: Why was Jesus so interested in sick people? Can you name any of the persons he healed? (The lepers, Peter's wife's mother, blind Bartimaeus, the Roman officer's child.) What is Braille? Why is Helen Keller known and loved by all the world? What is being done in your community to help the blind? Why should the churches of every community take an interest in health problems?

**Work Period:** Possible activities may include a choice of the following:

1. Continue work on things not finished last week.
2. Braille holiday cards for a blind institute. If you will contact the Junior Branch of your Red Cross chapter, or that of the town closest to you if you do not have a Junior Branch, it will see that you receive, without charge, holiday greeting cards written in Braille. Along with the cards is sent the name of an institution or school to which the cards are to be given. The children are expected to make attractive covers for the cards. A front and back cover should be made the same size as the card and punched. Put the Braille card between the covers and tie them together with wool or ribbon. On the cover should be a design, but the children will need to be helped to see that any design will have to be a raised one that the blind can feel. Cover designs cut out of rubber or felt can be pasted on.

3. A committee could work out plans for raising money for a subscription to *The Reader's Digest* in Braille for a blind person in the community, or could make plans to raise money to send to the Seeing Eye dog organization.

4. If there is a sick child in the community, or a children's ward, scrapbook material could be gathered and arranged. Do not make the scrapbook. Include the scrapbook, scissors, paste, a pencil, and the pictures torn from magazines so that the children may make the book. Seasonal flowers might be sent — Easter lilies, a spring bulb, et cetera. Decorations for a Christmas tree for a children's ward could be made. Patterns are included in this session.

Storybooks could be purchased from the five-and-ten or used ones

that are still in good condition gathered and sent to a sick child or to a children's ward.

Throughout the year, small gifts for the children's trays might be made each month and sent with a different committee. Baskets of construction paper might be filled with candy. A pattern for the basket and a few simple recipes for candy may be found in the Appendix. Or during the winter months small gifts might be wrapped in white paper to look like snowballs — or in red cellophane on the Fourth of July to look like firecrackers. Or apple snow men might be made. (See directions at the end of the book.)

### **Worship:**

PRELUDE.

HYMN: "Where Cross the Crowded Ways of Life."

SCRIPTURE (read by a Junior): Mark 10:46-52. Blind Bartimaeus cured.

PRAYER.

PRAYER RESPONSE.

HYMN: "I Want to Be a Christian."

**Plans for the Next Session:** Give out the assignments from the next session.

If a party is to be given for younger children, or for grandparents, plans will need to be made this week.

## *Session 8*

### **CHURCHES WORKING TOGETHER FOR THE FRIENDLESS**

#### *The Old, the Poor, the Homeless*

#### **For Your Study and Preparation**

Some provision for the aged poor is found in nearly every community. Most county homes are comfortable and well run, and the old people have good care. In some places old-age pensions are given to qualified persons. If your community has such a system, information

about it can be secured from the social service worker, the state board of charities, or from the county commissioner.

**Pictures** (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*Among the Lowly*, by Lhermitte.

*Follow Me*, by Tom Curr.

### For Assignment and Use in the Discussion

**Co-operation with Social Service Agencies:** In almost every community there is some form of social service work. If it is a large city, there will be a large staff in a well-equipped building. In a smaller town there may be just one social service worker, or the work may be done by the people in a community with no full-time, paid head. One way in which communities can carry on this work is to have the churches work together and clear all the welfare work they do through the welfare office or person so that gifts will not be duplicated. Many cases can be called to mind where families have received aid from two churches by holding a membership in each, or from a church and a welfare organization by applying to each. No such duplication would be possible if there was a central person or committee through which aid was given.

**Orphanages:** Many churches give gifts to orphanages at Christmas time and then forget about them all the rest of the year. The children are just as lonely and need just as much love and help all year round as they do at Christmas time. Your group might plan to visit an orphanage near you at some other time in the year, taking gifts or planning a program for the children. Churches co-operate in the work of establishing homes and keeping them up for homeless children in a number of ways.

Many orphanages are established and completely supported by churches.

Church groups take gifts to the children.

In some communities families take orphans into their homes for a period in the summer or for holidays.

When children are adopted from orphanages, in many instances the minister of the community into which the child is going must endorse the responsibility of the parents-to-be. He must also promise to look up the child from time to time and see that he is happy and comfortable.

Some states do not keep the children in an orphanage, but send them to live in homes until they leave high school. The people who take care of the children are paid a small sum for this care, and are given money for the children's clothes. The minister of a community where state children are placed in private homes must vouch for the families into which the children are put.

**Old People's Homes:** These institutions are usually built and supported by church groups. Individual churches may give donations to them or all the churches may band together to raise money through bazaars, et cetera. The ministers of the churches visit the people in these homes, and church organizations provide services and programs for them.

**People Who Could Help You in the Discussion:** Many local missionary societies are doing work for orphanages, old people's homes, and for the needy of the community — such as making layettes or providing milk. The president of one of the missionary societies or a church represented in your group might come to talk with the children about such work. Or, a representative of a children's home or a day nursery or of an old people's home could be invited.

### When the Children Arrive

#### Discussion:

*Plan I:* If you are using a representative of one of the organizations to assist you in the discussion, he could tell about the work, questions might be asked by the group, reports on assignments might be made, and any additional information from the material in "For Assignment and Use in the Discussion" might be given.

*Plan II:* Start with whatever information the children gained during the week's reports on assignments. Be sure that the following questions are discussed. What can be some harmful effects on the people who receive charity? What conditions in our world today cause poverty? What did Jesus have to say about our helping the needy? Look up and read together the following material:

Luke 6:31. "As you would like men to do to you, so do to them."  
(Moffatt.)

James 2:15, 16. "Suppose some brother or sister is ill-clad and short of daily food; if any of you tells them, 'Depart in peace! Get warm, get food,' without supplying their bodily needs, what use is that?"  
(Moffatt.)

Luke 9:46-48. Who is greatest in the Kingdom of heaven?

Mark 10:13-16. Jesus and the children.

Mark 12:41-44. The widow's mite.

Which is more important — to give charity, or to help to remove the cause of poverty? What can churches do to help to remove causes of poverty? (Help to find work, work toward better wages, develop a spirit of giving up luxuries in order to improve the conditions of others. What provision does your community make for children who have no parents to care for them? Is old-age pension given in your community? What does an elderly person need to do to receive it? Who administers the pension? What provision is made for old people who do not receive pensions? Where is the nearest old people's home? How is this institution supported?

**Summary of the Class Thinking:** We have said the causes of poverty are: (List on blackboard.)

We have said old people and homeless people can be cared for by: (List on blackboard.)

What is the church doing to help the needy in your community? What is it doing to help to relieve the causes of this condition?

**Work Period:** A number of suggestions are given for choice:

1. Continue work already under way.
2. The entire group, if it is not too large, or a committee, could visit an old person in your community. The children might take a church calendar from the church which the elderly person attended when able to get around, or a gift made by the group. The gift might be a bulb in a painted pot; or an attractive book cover made of wallpaper, of colored construction paper with a picture on the front, of oilcloth; or they might take a bookmark. This could be made of a piece of silk or of construction paper, on which a picture has been drawn, or a picture from a magazine or a postcard could be pasted.
3. The members of the class could invite their grandparents to attend a session of the Weekday Church School or they could plan a special party for them.
4. Flowers could be taken to an old people's home, or pots painted and shellacked and a bulb planted in each.
5. It can be suggested that during the week the class watch for opportunities to help elderly people.
6. The children could prepare gifts for a day nursery, a children's

home, or an orphanage. Some of the suggestions in last week's lesson could be used.

7. Large building blocks could be made for an orphanage or day nursery. A carpenter might donate leftover pieces of wood. They could be sandpapered and painted in bright colors.

8. The group could invite a group of younger children to a party.

9. Baskets of food and clothing are always welcome at orphanages. After consultation with the ministers represented in the school, or with the social service worker of the community, perhaps the children could take over one or more families and provide all that is needed. Many times, through such an activity as this, the group discovers things which are needed the year round and extends aid over a period of time.

## **Worship:**

PRELUDE.

HYMN: "I Want to Be a Christian."

POEM (read by a Junior):

From street and square, from hill and glen,  
Of this vast world beyond my door,  
I hear the tread of marching men,  
The patient armies of the poor.<sup>7</sup>

PRAYER: Ask the children to close their eyes and sit silently and think of the most beautiful way to share that they ever thought of or heard about. Then ask them to think of some way they could be more helpful to people who are in need or unhappy or lonely.

PRAYER RESPONSE.

HYMN: "We Would See Jesus," or "Tell Me the Stories of Jesus."

**Plans for the Next Session:** Make plans for as many ministers as possible to attend the next session, prepared to speak on how their church co-operates with other churches in the community and what work their church is doing for the community. If certain ministers cannot come, ask children to interview them and bring the report to the group. The groups should plan in advance what questions they will want to ask the ministers.

<sup>7</sup> Thomas W. Higginson, in *From Street and Square*. Used by permission of Houghton Mifflin Company, publishers.

## *Session 9*

# WHAT IS MY CHURCH DOING?

### **For Your Study and Preparation**

In the past sessions the boys and girls should have developed some understanding of their own community problems, but this is the session in which they are to discover facts about their community and about how the various churches co-operate in helping the community. Since each community will differ in the type of work needed and done, the material in this session should be used only as suggestive or as a starting point. **For the Reading Table:** Calendars of the various churches. Newspaper clippings of how the churches in their community are working in the community.

**Pictures:** Of the churches in the community.

### **When the Children Arrive**

**Discussion:** The ministers can start the discussion by each telling what his church group does to help the community, and ways in which they co-operate with other churches. The ways in which churches co-operate in your community could be listed on the blackboard as the ministers state them and transferred to a poster later under some such title as "Ways in Which Our Churches Work Together." If all the ministers cannot be present, the child who invited the absent minister should bring his contribution to the group. The group should be given an opportunity to ask questions after each minister has finished speaking. Such questions as the following might be among those discussed: In what further ways might the churches work together? Are there places where there is an overlapping of work? Is there a central agency in the community through which the churches can get information and through which they can work? The children should discover what their community is doing through the churches for the problems already discussed: child labor, migrant work, better housing, Red Cross and community chest, refugees, relief, old people, orphans, et cetera.

**Work Period:** 1. Continue work on activities already under way. Since the next session is the last one in this unit, work should be nearly completed today.

2. One or two children could make the poster suggested in the discussion, listing the ways the churches in your community co-operate.

3. Thank-you notes might be written to the ministers who came to aid in the discussion.

### **Worship:**

PRELUDE.

CALL TO WORSHIP (by a Junior):

"O come, let us worship and bow down: let us kneel before the Lord our maker."

HYMN: "I Want to Be a Christian."

SCRIPTURE (read by a Junior): I Cor., ch. 13.

A BRIEF TALK (by one of the ministers): This talk should center around the idea that love for others knows no boundary of denomination; the church is a brotherhood working for the common good.

HYMN: "Where Cross the Crowded Ways of Life."

PRAYER (by one of the ministers).

**Plans for the Next Session:** Plan with the children for the next meeting. (See the several plans suggested for Session 10.) Choose the one that best fits your group and make plans with the children for it.

## *Session 10*

### **WHAT CAN WE DO?**

#### **For Your Study and Preparation**

**For the Reading Table:** The books the group has particularly enjoyed during the unit.

**Pictures:** Some of the pictures the group has liked best during the unit.

Write out the test for each child, if you plan to use it. Or copy it on the blackboard or on a large sheet from which the children can copy it.



## When the Children Arrive

**As You Begin:** Gather around the piano and sing some of the songs the group liked best during the unit. Finish all work and hang it up. If you are taking a trip to carry gifts, pack the gifts for carrying. If you have invited another group to visit you, go over the plans for the program.

### **Work Period:**

#### *Plan I:*

Your group could invite another class in the school to come to this session. The entire program could be a review of what the children have discovered during this unit and might be as follows: 1. Welcoming the visitors. 2. Showing the visitors the work completed and explaining about it. 3. Talks by Juniors: Ways in which churches can work together. Ways in which the churches in our community work together. How we can help. 4. Worship service. (See the one given on the following page.)

#### *Plan II:*

Your group may have been making gifts for an orphanage, old people's home, the children's ward of a hospital, some shut-ins. Today you could meet together long enough to pack the gifts and to summarize the unit by having a brief discussion on "What Can We Do?" Then go as a group to deliver your gift. Or, if the group is large, you could divide into committees who could take gifts to a number of places.

#### *Plan III:*

Your group may have already delivered their gifts and want to spend this last day talking over what they have learned. All work should be finished.

Then the Juniors could discuss the question "What Can We Do?" The following conclusions should be included in the discussion: We can learn all we can about Jesus and the way he taught us to live together. We can find out all we can about the way other people live, and what help they need, so that we can be intelligent in what we do for them. We can give money to the things our churches are trying to do. We can bring other boys and girls to the Weekday Church School. We can put what we are learning into practice in school, as we play with other boys and girls, and at home.

## Worship:

### PRELUDE.

CALL TO WORSHIP: "I was glad when they said unto me, Let us go into the house of the Lord."

HYMN: "I Want to Be a Christian."

STORY: "We All Help."<sup>8</sup>

All day and all night and all the next morning it rained — not just a little, gentle rain, but torrents of water. Anxious men watched little streams grow into raging rivers. Sandbags were carried to make extra banks to keep the water in its course. Cars scuttled here and there like busy beetles, carrying workers to needed spots, lugging sandbags. Children didn't go to school and no one noticed. People stood around in little clumps, watching — not talking much, just watching — feeling helpless against these forces of nature. People who lived along the riverbanks were piling their furniture in heaps on higher ground and seeking shelter with friends.

Tom was scared. He had never seen his father look so serious. He had never seen so much water and so much rain. "What's the matter?" he asked. "There will be a flood," his father replied, "unless the rain stops."

But before the rain stopped something happened that drove even the flood from Tom's mind. He and his mother had just got into the house that afternoon when the wind started to blow. It blew and blew — harder and harder — until nothing mattered but the sound of the wind. It raged around the house like something mad. It beat against the eardrums. It tore up trees as though they were sticks. It carried away chimneys and roofs and even houses.

"It's a hurricane!" shouted his mother above the noise of the wind. "Come, Tom, and help me to lock all the windows." They had so much to do that Tom had no time to be afraid. His father came from the mill, fighting his way against the storm. All the men had been sent home.

At last, when it seemed as though you just couldn't stand it any longer, the wind blew itself north. It was just beginning to get dark. "Come," said Tom's father, "let us see if everything is all right." They tried to light the lights, but all the wires were down. They tried to call the operator, but all the telephone wires were gone too. They put their coats on and went out. Other people were wandering around, stepping over fallen trees, crawling through boughs. It hurt Tom's heart to look. Hundreds and hundreds of great trees were down, lying across each other and blocking all the streets and roads. No car could get through. The railroad tracks were flooded and in some places the rails

<sup>8</sup> By A. B. H.

had been torn up. Chimneys were in piles on the ground. Barns and chicken houses were blown over on their sides or smashed to bits. Houses were twisted and some had no roofs. The bridge had washed away and water was raging over the street. But it was soon too dark to see and nothing could be done that night.

Tom's mother fixed a supper by candlelight and before they ate his father said: "Let us thank God we are alive."

Before he went to bed Tom asked: "What will we do?"

"Never mind, son," said his father encouragingly. "When the daylight comes we will all get together and help each other."

And that is just what they did. The mills sent the men to chop the trees away from the highways; the Government sent airplanes to drop medicine and newspapers until cars and trains could get through; the railroad company sent crews of men to lay new tracks; the telephone company started to put in new poles and string new wires; the children picked up bricks and carried tree boughs and ran errands; the storekeepers gave food for the Red Cross to help those who were homeless; the policemen worked long hours to see that the town was safe while it had no lights; the schoolteachers worked out a plan for rationing food so no one need go hungry until more supplies could get in; the postmaster walked twelve miles to the nearest town and back each day to carry messages out and letters in; the Boy Scouts did errands; the doctors took care of the sick and the injured. Everyone worked together.

What did the churches do? Well, the largest church that wasn't damaged opened its doors to all the people who had no homes. Two hundred were there. All the rest of the churches brought blankets and clothing to make the people comfortable. The women of all the churches took turns cooking for the homeless people and caring for the children. And when the worst had been cleaned up, the church people found homes for the homeless. The ministers and their wives took turns making gallons of coffee and hundreds of sandwiches for the men working to clear the roads. Many of the churches had been damaged, so when Sunday came, the congregations of all the churches met together for union services in the Town Hall.

At last it was over. The first train had run through Tom's town again with everyone out to watch. Some phones were fixed; electric lights would light. It would take a long time to right all the damage, but things were improving. Then Tom made a discovery. The hurricane had given him a gift — a gift of friendship. Wherever he went, people spoke to him who had never spoken before. He knew a lot of people by sight whom he had never known before. People were grateful to him for his help during the hard days, and they remembered.

At the dinner table one night he told his family about his many new friends. "We all ought to work together like this all the time," he finished. "Everybody's friends now."

**MOMENT OF SILENCE AND QUIET MUSIC.**

**PRAYER:** One written during the unit by the children.

**HYMN:** " Where Cross the Crowded Ways of Life."

**Plans for the Next Session:** Make plans for the trip to a Protestant Church. Perhaps a committee could be appointed to see if the minister of the church selected will act as guide. Ask the children to find out during the week what the word " Protestant " means.

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## UNIT II. THE STORY OF OUR CHURCHES

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### *Introduction to the Unit*

#### Desired Outcome of the Unit

Increased understanding and appreciation of the churches in the community in addition to one's own communion; a better understanding of the common purposes and traditions of various denominations and how churches of different faiths may co-operate within the community; knowledge of the work of the local church and the Church at large; increasing understanding of the meaning of church membership, of the sacraments, traditions, and symbols of the Church.

#### Activities

In this unit, as in Unit I, a great variety of activities will be suggested in Work Periods. You are not expected to attempt to do all these things each session. Select the one or several that suit your needs and complete those. Or your group may discover something not mentioned in this material which particularly meets the needs of your community.

The following are the activities suggested for the unit. More detailed information about carrying out these activities is given in each session.

Prayer books which will include the children's own prayers, and some of the prayers used in the worship services.

A snapshot book of places visited and people who have helped in the children's work.

Making curtains, a birdbath, wastepaper baskets, an altar cloth, bookcases, or supply cabinets for some of the churches in the community.

A classbook.

Writing thank-you notes to people who have helped the group in discussion or on trips.

Drawings of the furnishings of a Catholic, a Jewish, and a Greek church.

Trips to different types of churches.  
 Making scrolls.  
 Posters of great leaders of the churches.  
 A roll of honor including the names of ministers in their own community and some work which each has done for the community.  
 Mounting pictures.  
 Helping the sexton.  
 A gift for the church in which the school is meeting.  
 Collecting money for a community project.

## Pictures

*Ministers in their own communities.*

*Christ and the Doctors*, by Hofmann. The Perry Pictures Company, Malden, Mass. Picture 800. Two-cent size. Or this picture can be found in many Church Schools.

*Chorister Boys*, by Anderson. Perry Picture 1016. Price, 4 cents for fifteen or more.

*John Knox*. Perry Picture 147F. Price, 2 cents.

*John Calvin*. Perry Picture 147E. Price, 2 cents.

*John Wesley*. Perry Picture 146C. Price, 2 cents.

*Joan of Arc*. Perry Picture 594.

*The Temple in Jerusalem*. This might be secured from one of the churches in your community. It is available in many denominational picture sets.

*Jesus Preaching in the Synagogue*. Perry Picture 4180.

*Jesus Teaching in the Synagogue*. Perry Picture 3279. Or this picture could probably be secured from one of the churches in the community.

*Pictures of various types of crosses.*

*Stained-glass windows.*

*The Last Supper*, by Leonardo da Vinci. Perry Picture 280. Or from one of the churches in the community.

*The Vigil*, by Pettie. Artext Print 106. From the Art Extension Press, Inc., Westport, Connecticut. Price, 50 cents. Or in smaller size, one hundred for \$3.00.

*Pictures of churches in the community.*

*Pictures of people* who work in the churches of the community — such as the sextons, secretaries, parish visitors, directors of religious education, missionaries, et cetera.

*The Widow's Mite.*

*The Stewards.*

*Pictures of Paul.*

(The above three pictures can probably be borrowed from Church Schools.)

*The Healer*, by Copping.

*The Hope of the World*, by Copping.

(These two pictures can be found in many Church Schools, or in the book by Maus *Christ and the Fine Arts*, or they can be purchased from most denominational boards.

*Pictures of different peoples and homes* of the world. Very good books on these subjects can be found in five-and-ten-cent stores.

## Session 1

# THE PROTESTANT CHURCHES

### For Your Study and Preparation

This lesson attempts to give something of the reason for the many Protestant denominations and to show their many likenesses and the common goal for which all are working. Because of space limitations only some of the denominations can be touched upon to give the general idea. It should be emphasized that certain men led the way to changes in the worship or organization or thinking of a group of people. Out of these changes would emerge a group of people who formed a new denomination which was often named for the organization or belief for which they stood.

*The Church Through the Centuries*, by C. C. Richardson, would help you as you plan this session.

**For the Reading Table:** Prayer books from various denominations. The ministers in the community could help you to secure these books.

Hymnbooks from various churches.

*Builders of the Church*, by Robert L. Tucker.

*How the Great Religions Began*, by Joseph Gaer.

*The Yearbook of American Churches*.

(The above three books might be secured from a minister's library.)

*Under the Red and Black Star*. (Free pamphlet from American Friends Service Committee. See "Addresses.")

**Pictures** (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*Ministers.*

*Chorister Boys*, by Anderson.

*Christ and the Doctors*, by Hofmann.

*Knox, Calvin, Luther, Wesley, Frances Asbury, or any other leaders* mentioned in this lesson.

### For Assignment and Use in the Discussion

**What the Word "Protestant" Means:** When the Christian Church was started it had no denominations. All Christians, whether they were Jews or Gentiles, white or black or yellow, were members of one great Church. Groups of churches came to be under the direction of men called bishops. One of these was the bishop of Rome, who was called the Pope. In the sixteenth century some leaders in the Church felt that many things were done by the leaders of the Church that did not seem right. Men wrote and talked and protested against these wrongs. Finally, they and their friends withdrew from the Roman Church and set up separate groups. These groups were called "Protestant" groups, because they were formed by men who "protested." Instead of joining together into one large Church, different groups were formed with their own leaders. These groups or churches took their names from a leader or from some particular doctrine that was emphasized or from some form of organization that was adopted. For instance, the Lutheran Church is named after Luther, the man who was its leader. The Congregational Church gets its name from its form of organization, in which the congregation is the ruling body.

**Uniting Protestant Churches:** Christian people all over the world are trying to think of ways to unite their groups and of things on which they agree rather than differ. There have been great world-wide meetings of Christians to discuss this uniting of the Churches — such as the World Council of Churches in 1939. Sometimes two Churches find that they are enough alike to unite. The "Christian" Churches united with the Congregational Churches and we now have the denomination called "Congregational and Christian Churches of the United States." Churches of the same denomination, which divided at the time of the Civil War, or because of some protest over the form of church government, are now united. For example, the Methodist Church has now united the Methodist Episcopal Church, the Methodist Episcopal Church South, and the



Methodist Protestant Church. And even Churches which do not unite as these have done still work together in many ways.

**The World-Wide Christian Church:** It is good for us to remember that even though we may belong to different Protestant and Catholic churches, we are the Christian Church of our community, of our nation, of the world. When we join the church of our own group, we become a member not only of that church, but also of the whole Christian Church throughout the world.

**How Some of the Protestant Denominations Began** (Because of space limitations only a few can be given and they are necessarily brief. Additional information can be secured from the ministers of the community):

**The Lutheran Church:** Philipp Melanchthon was a professor of Greek at Heidelberg University. Luther and Melanchthon worked out a statement of what they thought the Church should believe. This statement of the position of those who favored the Reformation was presented to the emperor at Augsburg in 1530, and became known as the Augsburg Confession. This became one of the statements of faith of the Lutheran Church, which also accepts the Apostles', Nicene, and Athanasian creeds. The Church is named for Martin Luther, whose principles the Lutheran Church adopted. Its establishment in the United States dates from the arrival of the first Lutherans from Holland, perhaps as early as 1613.

**The Presbyterian Church:** John Calvin was the man who separated this group of people from the Roman Catholic Church, after they had been struggling for some time to break away. A statement of what this group of people believed was adopted at Westminster and became known as the Westminster Confession of Faith. The Westminster Confession of Faith is still the creed of the Presbyterian Church. The English and Welsh Presbyterians of the colonies, together with the few French Protestant churches and a fairly strong Dutch element, combined at an early date with the Scottish and Scotch-Irish to form the Presbyterian Church in the United States of America.

**The Protestant Episcopal Church:** Although the Church of England and the Protestant Episcopal Church are independent of one another, they are parts of the same communion.

By the middle of the sixteenth century the Church in England had withdrawn from the Roman Church; it had dropped traditions which it

thought historically and religiously unsound; it had retained without break the historic episcopate and it had reduced the number of sacraments to those ordained by Christ himself; it compiled from ancient and medieval liturgies *The Book of Common Prayer*.

Voyagers and colonists brought the English Church to America. In many of the colonies the Church struck root. The Revolution completed the administrative separation of the English and American branches of what was still the same Communion. Shortly after the Revolution, the American branch wrote its own constitution, in many respects akin to that of the United States, and published its own edition of *The Book of Common Prayer*.

**Puritans and Separatists:** During the sixteenth century in England many people felt that the Anglican Church needed to be reformed. They believed it would be more effective if it followed the simple practices of the early Christians and gave up various beliefs and ritualistic practices which had been accumulated during the Middle Ages. Some of these people thought it best to remain in the Church and purify it from within: they were called Puritans. Others felt that more drastic action was necessary and left the Church, though they held that they were not separating themselves from the Church itself, but only from the abuses which had grown up within the Church: these were called Separatists. In New England, Puritans and Separatists united to become Congregationalists.

**The Congregational Christian Churches:** The Congregational Church is the Church of the Pilgrim Fathers who landed at Plymouth, Massachusetts, in 1620 and of the early colonists who occupied New England in the seventeenth century. "Christian" Churches grew up in the nineteenth century in northern New England, Virginia and North Carolina, and the Ohio Valley. The Congregationalists and the Christians, having in common a belief in thoroughgoing democracy within the Church, united in 1931 to become the Congregational Christian Churches. Each congregation chooses its own pastor and other officers, hence the name "Congregational." This democratic practice has profoundly influenced the history of the United States. The Congregational Christian Churches are often said to be characterized by faith in God, fellowship in Christ, and freedom in the Holy Spirit.

**The Baptist Church:** Although there had been others who held Baptist views, it was not until the time of John Smyth that the modern

Baptist movement began. About 1606 he became a Separatist, and in 1609 he and his followers broke away from the Separatists to form the Baptist Church. He believed that the Church should be free, that each person had the right to choose his own method of worship, that only persons old enough to make their own decisions should be baptized, and that baptism should be by immersion. The first Baptist church in the United States was organized in 1639 in Providence by Roger Williams. While the Puritans in Boston were driving out Baptists and Quakers, the new colony of Rhode Island became the one spot where all people were actually free to worship God according to the dictates of their own conscience. By the end of the eighteenth century there were 1,200 churches in the Baptist denomination. Then came the great westward movement which again increased the denomination. At the time of the slavery issue there arose differences which resulted in three groups within the Baptist denomination — Northern, Southern, and National (Negro). Baptists always have believed in freedom and independence. They feel that each person has direct access to God and that each church is its own authority. The church is composed only of believers and undertakes to organize and carry on its work in accordance with the teachings of the New Testament.

The Society of Friends, or the Quakers: In 1624, George Fox was born in England. He hated the way some church members acted. He believed that truth was found in the Bible and that God spoke directly to people if they would listen. He began his ministry in 1647. He did not believe ministers should receive a salary, and he believed that any man or woman who heard the voice of God was a true minister. He believed that baptism and the Lord's Supper were inward experiences and that outward symbols were not necessary. The first Quaker community, "The Society of Friends," was formed in northern England, and followed the teachings of George Fox. The Friends opposed war, disapproved of slavery, and refused to use oaths, even in formal court proceedings. They suffered bitter persecution because of their beliefs. More than three thousand, including Fox himself, were put into prison within a few years. But they continued to live up to their ideal of friendliness. They were active missionaries, some of them going to Jerusalem, the West Indies, Germany, Austria, and Holland. They came to Massachusetts as early as 1656. One of the famous Quakers was William Penn. He helped to send eight hundred Quakers to New Jersey, and in

1681 obtained from the King of England the grant of Pennsylvania (Penn's Woods). There he founded the city of Philadelphia, which means "brotherly love." Because the Quakers lived in peace and because they were just in their dealings, they made friends with the Indians and had little trouble with them when other white settlers were raided. (The pamphlet *What Is The Society of Friends?* by the American Friends Service Committee, gives a brief history of the Quakers.)

**The Methodist Church:** Methodism started as an evangelizing force in the Church of England. John Wesley was the dominating spirit at work within this movement. He is known as the founder of Methodism. While John Wesley was a priest in the Church of England, the Methodist movement was not popular with the leaders of the Established Church. The supporters of Wesley were not welcome and Methodist preachers were finally shut out from the English Church. At last several separate churches came to be organized in England which acknowledged John Wesley as their founder. In America the followers of John Wesley are called Methodists. The Methodist Church represents nearly all this group. Conditions in America lent themselves to a different type of organization which has contributed to the wide extension and rapid growth of this movement. (*The Story of Methodism*, by Halford Luccock and Paul Hutchinson, is suggested as a good book to read in this connection. It can probably be secured from the Methodist minister in your community.)

**The Evangelical Church:** Jacob Albright, who began to preach in 1796, felt called upon to devote himself particularly to work among the German people. In 1803 an organization, *Die evangelische Gemeinschaft*, was started, when Mr. Albright was set apart as minister. In the beginning the activities were carried on in the German language only, but soon work was done in English. In 1891 a division occurred, resulting in the organizing of the United Evangelical Church and the Evangelical Association, but in 1922 the two Churches were united under the name of the Evangelical Church. A part of the former United Evangelical group, organized on a congregational basis, did not enter the union and formed the Evangelical Congregational Church. The articles of faith of the Evangelical Church correspond very closely to those of the Methodist Church.

**The Disciples of Christ:** In the latter part of the eighteenth century, Thomas Campbell, a Presbyterian minister in Ireland, sought to

heal the sectarian spirit which was dividing the Church. Upon coming to America in 1807 he found the same divisive spirit and worked against it. In 1809 he was joined by his son, Alexander, who agreed with his father's views and helped him in his efforts to unite the Church. An association of members of different denominations was formed to promote Christian union. There was no desire to create another denomination. Circumstances, however, forced the movement to become a separate communion. The members of this new denomination were known as Reformers, or Restorers.

While the Campbells were at work in Pennsylvania and near-by states, Barton W. Stone was leading a similar movement in Kentucky. Stone, a Presbyterian minister, was interested in co-operation which he demonstrated in a great revival at Cane Ridge in 1801 by working with Methodist and Baptist preachers. Being dissatisfied with the prevailing doctrines and practices of the Church, these men began a movement which took the name "Christians."

In 1832 the merging of the Stone and Campbell movements began. Not all the churches of the two movements, however, united. The movement is now known as the Disciples of Christ. Local churches are called Christian churches or churches of Christ.

The Disciples of Christ have always emphasized Christian unity. They consider Christ as their creed and regard the New Testament as their only "rule of faith and practice." There is no written creed which members are required to accept. The government of local churches is congregational in form.

The Church of God: This denomination had its origin in the conviction of a number of people in different denominations that "humanly organized" Churches were not strictly in accord with Scripture. They felt that the Scriptural standard for Christians was simply membership in the body of Christ. The movement began about 1880. The Church of God recognizes no creed as authoritative, but relies upon the Bible as the final court of appeal.

### **When the Children Arrive**

**As You Begin:** If the group took trips last week, or entertained at a party or program for another department or group, some time should be spent in discussing what happened and what was discovered. The hymn

"Houses of Worship," or "His Own Church," will be used for the next few weeks. If it was not learned earlier, it might now be learned when the children first arrive. Look at the pictures and material on the reading table.

**Discussion:** The children were asked at the end of the last session to discover what the word "Protestant" meant. List their definitions on the blackboard. Add to the discussion from the material under "What the Word 'Protestant' Means" (see page 63).

Ask the children how many different Protestant denominations they know about. List these names on the blackboard. Discuss with the group anything they know about each denomination. Call for the assignments given out last week on the story of how the denominations began. (See material in the section "For Assignment and Use in the Discussion," for this session.)

**Summary of the Class Thinking:** Ask the children for ways in which all Churches are alike, regardless of their names. List the items on the blackboard or large piece of paper. (For example, all are trying to help people to become better Christians; all are trying to carry the message of Jesus to those who have not heard about him; all are trying to aid those who need food, clothes, or other help.)

The children should finish the discussion with the feeling that, in spite of being called by different names and carrying different types of programs and doing things in different ways, Protestant Churches are fundamentally all working for the same thing and that there is a growing move to unite the various Churches.

Read together Col. 3:12-15, which tells of a Christian way of living that the denominations are trying to teach and follow.

**A Trip:** This would be a good session to make a trip through the church where the Weekday Church School is meeting, or if you are meeting in a school, through one of the Protestant churches of the community. (A committee of children, or yourself, should arrange beforehand with the minister and ask him to be your guide.)

The children will want to look at the type of building, at the windows, at the altar and Communion table, at the baptismal font. The minister might tell them of the type of service they have in that church and something of the Communion and baptismal service.

When the children have finished asking questions, lead them quietly into the front pews. They could just sit and listen to organ

music followed by a prayer by the teacher or minister, or the following worship program could be used.

### Worship:

ORGAN MUSIC.

CALL TO WORSHIP (by a Junior):

"I was glad when they said unto me, Let us go into the house of the Lord."

HYMN: "Houses of Worship," or "His Own Church."

TEACHER: People need a place where they can be quiet; a place to think about others and how to help them; a place where there is beauty all around; a place where thoughts are good and pure; a place to pray and praise and say, "Thank You." People need a place to worship, so they build churches to which we may come. There are many kinds, but all with one purpose — to teach us how to live as followers of Jesus — the best we know.

"All are set apart for worship,  
God to adore."

QUIET AND ORGAN MUSIC.

PRAYER: Expressing thanksgiving for churches, and for the feeling of belonging to a great brotherhood of people striving for the same good and beautiful things in life.

PRAYER RESPONSE (by the group).

**Work Period:** Choose from the following activities:

1. Individual *prayer books* can be started that will include a prayer of the children's own composing, prayers from the prayer books of different denominations that are on the reading table, and prayers from their own worship services. These prayer books could be a continuing activity during the unit. The prayers could be illustrated by drawings, by pictures cut from magazines, or by pictures secured from The Perry Pictures Company, Malden, Massachusetts. The cover picture might show Jesus at prayer. Such a picture might be secured from old materials in the Primary Departments of the churches, or it can be purchased from The Perry Pictures Company.

If the Pupil's Book is used, there are two pages given carrying the caption "My Book of Prayers" where the pupils may write the prayers of their choice or of their own composing. (See pages 22, 23.) The writing of some of these prayers may be done at home.

2. A *snapshot book* could be started. Snapshots could be taken

of the church visited and of the minister who acted as guide. As the unit progresses, other snapshots could be added to make a record of the work.

3. A *thank-you note* could be written to the minister of the church visited and to the organist who played for the children.

4. If there is a room in one of the churches of the community, or in the one in which you are meeting, that needs *curtains* for the windows, they might be made of unbleached muslin and dyed, of monk's cloth, scrim, or theatrical gauze. The girls might hem the curtains and the boys do the dyeing.

5. A *birdbath* might be made for the lawn of one of the churches. A wooden bowl could be covered with waterproof substance and nailed to a post. Paint it green, white, or whatever harmonizes with the surroundings.

6. *Wastepaper baskets* could be made of boxes covered with wall-paper or oilcloth. They could be given to departments in the churches.

7. *Bookcases or supply cabinets*. One of the churches might appreciate some orange crates or egg crates sandpapered and painted to harmonize with the room where they will be used. The girls could make a curtain for the front.

8. A *classbook*. A large, loose-leaf scrapbook could be used or separate sheets of paper which will be put together at the end of the unit. Today someone might write an account of the trip taken to the Protestant church, and a number of children might write brief sketches of the various denominations.

9. The play in the Pupil's Book, *A Jewish Sabbath Evening* (see pages 24-26), may be read through several times, changing readers for the characters each time. Pupils may want to read it in other sessions too. Eventually they may dramatize it.

We must remember that just as we adults get the emotional tone of a drama or a song only after much practice, just so it is with boys and girls. Perhaps little learning takes place until such a play has been read several times by the pupils. The reason they want to do it over and over is that they are learning each time.

**Plans for the Next Session:** If the children are to visit a Catholic Church during the next session, be sure that permission has been secured from the priest. If it is necessary to go in cars, make those arrangements.



## Session 2

# THE ROMAN CATHOLIC CHURCH

### For Your Study and Preparation

For the Reading Table (The following material can be secured from the Truth Society, 407 Bergen Street, Brooklyn, New York, or perhaps the priest in your community could lend you the books. Some of them might be found in your public library.):

*The Young Catholic's Illustrated Third and Fourth Reader.*

*Friends of Ours*, by Estelle, O.S.D. Sister Mary.

*Tom and Ruth Stories*, by Estelle, O.S.D. Sister Mary.

*Under the Story Tree*, by Mabel La Rue.

*Yearbook of American Churches.*

Lives of Joan of Arc, Helen Hayes, La Salle, Champlain, Lord Baltimore, Marquette, Marconi, Pasteur.

Simple Prayer Book for the Children's Mass.

**Pictures:** Borrow pictures from your Catholic church or priest.

### For Assignment and Use in the Discussion

**The Roman Catholic Church:** The Roman Catholic Church recognizes the bishop of Rome as Pope, the head of the Church. Until the tenth century practically the entire Christian Church was recognized as one. The first Roman Catholic congregation in the United States was founded in St. Augustine, Florida, in 1565, although Catholic services had been held in Florida long before that date. The Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634.

**The Rosary:** This is a string of beads with a crucifix at the end of it. The rosary is purchased by Catholic people and blessed by a priest. Prayers are said on the beads of the rosary and it is a very precious possession of the Catholic people.

**The Sign of the Cross:** When the priest, or anyone, wishes to make the sign of the cross, he puts his left hand on his heart and then raises

his right hand and touches first his head, saying, "In the name of the Father"; then his heart or breast, saying, "And of the Son"; then his left shoulder, saying, "And of the Holy"; then his right shoulder to finish the sentence with the words: "Ghost. Amen."

**The Mass:** The mass of the Catholic Church is the central act of worship. It corresponds to the Communion or Lord's Supper in the Protestant churches. If the Catholic people believe that they have done wrong they must go to confession before they take the Communion. The priest then absolves them from their sin. Masses are held every Sunday, on all special days, at funerals, weddings, et cetera. Much of the great church music was written for the Catholic masses.

**The Altar Boys:** Altar boys are taught by the priest and assist him in the services of the church. They are usually between the ages of eight and eighteen. These are some of their duties:

They bring water for the priest to wash his hands before and after celebrating the mass.

They make the responses to the prayers of the priest.

They ring the bell during the mass.

They light the candles and put them out.

They hold the Communion plate.

They change the "missal" or mass book from one side of the altar to the other.

**First Communion and Confirmation:** The first time the Catholic boys and girls are allowed to take Communion is when they are about seven years old. They dress in white, and the girls wear veils. They must fast from midnight the night before until after the mass. The confirmation service comes when they are about twelve, and is to confirm their faith in their religion. The girls again wear white dresses and veils. The confirmation service is usually held in the afternoon, with the bishop officiating at the service.

## When the Children Arrive

**As You Begin:** Allow time for the children to look through the material on the reading table. If there is time, a story from one of the books might be read.

Talk over the trip made last week to the Protestant church.

The children could learn a song which is used in both the Protes-

tant and Catholic churches, such as the Gloria Patri or the Sanctus. The Gloria Patri is one of the very earliest hymns used by the Christians. The words *Gloria Patri* mean "Glory be to the Father," with which the song begins; the "Son" refers to Jesus; the "Holy Ghost" is the same as Holy Spirit, and refers to God's presence with his people. *Sanctus* means "holy" and the Sanctus begins with the words, "Holy, holy, holy."

**Discussion:** If you are making a trip to a Catholic church, the discussion could either precede it in preparation or follow the trip, and be a discussion of things discovered. If you cannot make the trip, a child who has been in a Catholic church could describe it and the material under "For Assignment and Use in the Discussion" could be brought in where necessary. Or, you may live in a community where a priest would visit your school and help in the discussion.

The children will be interested in learning of the ways in which a Catholic church is different, but they need to be helped to arrive at the conclusion that the Catholic church seems so different because we are not accustomed to that form of worship. People worship when they feel something that is beautiful and good, when they feel that they are near God, and Catholics feel this in their worship service just as Protestants do in theirs. Perhaps the group will need to be led to see that one of the big differences is that Protestants believe the best way to worship God is simply and directly and that one of the reasons for breaking away from the Catholic Church in the Protestant Reformation was that people felt the Church had built up too many things between them and God. They felt they could approach God themselves, through prayer, without having a priest do it for them. They felt too that the Roman Catholic Church had departed from the teaching that we are saved by faith in Christ and not by any good works of our own.

Some conclusions might be stated on the blackboard as they emerge from the discussion, such as: The different churches in a community should be friendly and work together. We should like our own church, and help it as much as possible, but that doesn't mean we shouldn't understand and like other church groups too.

**A Trip:** If there is a Catholic church near you, it would be helpful to take the group to visit the church. Arrangements should be made with the priest ahead of time so he will know you are attempting to build a friendlier feeling between the churches and a better understanding of the Catholic form of worship.

**Work Period:** The following activities may be possibilities:

1. Continue work started last week.
2. Write a *thank-you note* to the priest if you made a trip through a Catholic church.

3. *The class book.* Some children could write a story of the trip to the Catholic church. Raphael's *Sistine Madonna* could be mounted, with the lines of the Ave Maria or the Sanctus printed beneath it. This picture can be secured from The Perry Pictures Company, Malden, Massachusetts. (Picture 322C.)

**Worship:**

PRELUDE: Sanctus.

HYMN: "Houses of Worship," or "His Own Church."

PICTURE INTERPRETATION: *The Sistine Madonna*, by Raphael.

This great picture is found in the Royal Gallery in Dresden, Germany. It was originally painted for a church in a village in Italy. Now it occupies a room all by itself in this great gallery. Voices in the room are seldom loud. All the critics give Raphael the credit for having painted the most wonderful Christ-child to be found on canvas.

PRAYER: For better understanding between all followers of Jesus as they attempt to work together in the community.

PRAYER RESPONSE (by the group).

HYMN: Gloria Patri.

**Plans for the Next Session:** Ask the children to discover all they can about the Jewish Church and its services. They might be able to bring books or articles for the reading table. If you are to visit a Jewish synagogue during the next session, you will need to plan for it and to decide who will ask the rabbi whether the group may come. If you are not visiting a synagogue, perhaps you have a Jewish friend who could be invited to visit the group.

## Session 3

# THE JEWISH SYNAGOGUE

### For Your Study and Preparation

For the Reading Table (Books and materials may be ordered from the Union of American Hebrew Congregations, 34 West Sixth Street, Cincinnati, Ohio. If there are Jewish children in your group they might bring books and articles or you might borrow them from a near-by rabbi.):

*The Bible Guide*, by Mary Entwistle.

Copy of the Torah.

*Dorothy and David Explore Jewish Life*, by Michael Conovitz.

*Bible Tales for Very Young Children*, Books I and II, by Lenore Cohen.

*With the Jewish Child in Home and Synagogue*, by Elma Ehrlich Levinger.

*Off the Capes of Delaware* (stories of American Jewish heroes), by B. W. Blandford.

*A History of the Jews in the United States*, by Lee J. Levinger.

*Days and Ways* (the story of Jewish customs and holidays), by Mamie G. Gamoran.

*Great Jews Since Bible Times*, by Elma Ehrlich Levinger.

*Jews in America*, by Madison Peters.

*Unconquered*, by Joseph Gaer.

*Union Hymnal* (Jewish hymns).

Prayer shawls, scrolls, mezuzahs, phylacteries. (If originals are not available from a rabbi or from Jewish homes, models or photographs may be substituted. Models can be purchased at the address given above.)

**Pictures:** A catalogue of pictures and visual aids available for the study of the Jewish synagogue may be secured free from the Commission on Jewish Education, Merchants Building, Cincinnati, Ohio. The following pictures would be helpful if you can secure them from a rabbi or from Jewish friends:

*In the House of Prayer.*

*Man with a Prayer Shawl.*

*Sabbath Eve at Home.*  
*Going to the Synagogue.*

**For Assignment and Use in the Discussion**

**Jews in America:** There were Jews in the original colonies before 1650. In 1666 some Jews in New York asked for a plot of ground for a cemetery. With the granting of this application the first Jewish congregation started.

**The Synagogue:** The Jewish church is called a "synagogue," which means "meeting place." The synagogue has a Church School and usually a weekday school just as in the Protestant and Catholic churches.

**Branches of the Jewish Synagogue:** There are different sections of the Jewish Church, just as there are different denominations in the Protestant Church.

1. *Orthodox:* Jews belonging to this branch of the church are the most strict in observing old ceremonies and the old ways of living. They live and worship as much as possible in accordance with the laws of rabbinic Judaism.

2. *Conservative:* Conservative Jews do not follow the old ways quite so closely as the Orthodox Jews do, but they believe that the Jews have a culture and a religion which are very valuable and must not be lost by changing or modernizing too much.

3. *Reform:* Reform Jews have given up more of the old Jewish customs than have the other two groups. But the rabbis of this group are also proud of the Jewish tradition and uphold it.

In an Orthodox or Conservative synagogue both the men and women will wear their hats. They do it as a sign of reverence and humility. They usually sit in different parts of the synagogue. In the Reform Jewish synagogue the men and women sit together and the men do not wear hats.

The minister of all three branches of the Jewish Church is called a "rabbi," which means "teacher."

**Great Jewish Names of the Past and Present:** Moses, David, Samuel, Solomon, Daniel, Isaiah, Jeremiah, Hillel, Paul, Abraham, Akiba (Jewish sage), Maimonides (philosopher), Judah Halevi (poet), Mendelssohn (music composer), Strauss (composer), Albert Einstein (scientist), Edmond Rothschild (banker), Henry Morgenthau (statesman), Louis Brandeis (Justice of the United States Supreme Court), Irving

Berlin (composer of popular music, including "God Bless America"), Rabbi Stephen S. Wise (leader of Zionist movement), Walter Lippmann (newspaper man and author), Ludwig Lewisohn (author).

**The Sabbath:** The Jewish Sabbath Day begins at sunset on Friday and ends at sunset on Saturday. In some synagogues there is a short service late Friday afternoon. When it is over, the Sabbath has begun.

At home, just before dusk, on Friday evening the mother places two or more candles in the center of the table, lights them, and says: "Praised be Thou, O Lord our God, King of the Universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath lights." In a little while father comes home from the synagogue, and greets the family with, "A happy Sabbath! "

A beautiful custom that brings the Sabbath spirit closer to both parents and children is that of blessing the children on the Sabbath eve. The father places his hands on the heads of his sons and says, "'God make thee as Ephraim and as Manasseh.' " For his daughter he recites, "God make thee as Sarah, Rebekah, Rachel, and Leah."

In front of the father's plate at dinner is a cup of wine. He raises it and says the prayer that tells of the holiness of the Sabbath. Then he recites a blessing over the wine and over the Sabbath loaf, and the members of the family sing a Sabbath hymn.

Many synagogues have Friday evening services. Sabbath candles are lighted in the synagogue. Often after this service and sermon a social hour is held.

Saturday, or the Sabbath, morning is given over to services. In some synagogues, Sabbath afternoon services are held. Saturday afternoon is also a visiting time. In some synagogues the afternoon is spent in study groups.

There is a beautiful ceremony connected with the closing of the Sabbath at home. For this is used a special braided candle with many wicks to make the flame look like a torch, a cup of wine, and a spice box. The candle is lighted and the cup of wine filled to overflowing, in the hope that the coming week may also be filled to overflowing with good things, and a prayer is recited. The spice box is lifted up and the fragrant odor of the spices is inhaled. The fragrance of the Sabbath as it comes to a close should linger with us even in the working week. The fingers are brought near to the candlelight and are curved inward to make a shadow and to show the difference between light and darkness. The father says

a prayer, the candle flame is dipped into the wine, and the Sabbath is over.

**The Shield of David:** Over the door in many synagogues is this emblem, which looks like a double triangle. It is widely used by the Jewish people. The inscription on many synagogues in the United States is, "My house shall be a house of prayer unto all peoples."

**The Platform:** In the synagogue the platform is called the "Bima." It was first used when Ezra called all the people of Jerusalem together in an open space near the gates and read to them from the Torah. Ezra stood on a wooden platform so that all the people could see and hear him. Ever since, synagogues have had platforms from which the people might hear the Scriptures. Neh. 8:1-4a, 5, 6, 8 tells the story of Ezra reading from the first platform.

**The Ark:** This is a large closet with curtains in front. The Torah, or Five Books of Moses, is kept in the Ark. It is placed in a synagogue so that when the people face it to pray, they are facing toward Jerusalem. Above the Ark is usually found a small copy of the Tablets of the Law, with the number or the first two Hebrew words of each of the Ten Commandments carved on the tablets.

**The Sefer Torah:** *Sefer* means "book." "Torah" is the Jewish name for the first five books of the Old Testament, which to the Jews is the most sacred part of the Bible. The taking of the Torah out of the Ark is one of the most beautiful synagogue ceremonies. It is considered an honor to be one of those called up to the altar to say the blessings over the Torah. Just to put the coverings on it or to hold it until it is replaced in the Ark is also an honor. Seven men come to the leader's platform. Seven selections are read; and words of praise, introducing each selection, are repeated by the seven men in turn.

**The Lamp Over the Ark:** Over the Ark hangs a lamp called the *Ner Tomid*, which means "the eternal light." It is a symbol of the eternal flame of Judaism, which shall never stop shining. Once lighted in the synagogue, it is never permitted to go out.

## When the Children Arrive

**As You Begin:** Talk over the trip to the Catholic church, if you did not have time to do so last week. Allow time to look at the material on the reading table. If you have the Jewish hymnal suggested in the read-



ing table material, perhaps you could learn one of the Jewish hymns. The one on page 433 would be particularly suited to this study, since the words are, "Hear, O Israel, the Lord our God, the Lord is One," and emphasizes that all of us worship one God. Or your own Junior hymnal may contain "The God of Abraham Praise," or the song commencing "Rock of Ages, let our song."

### Discussion:

*Plan I:* The discussion could be held either before or after the trip to the synagogue. Perhaps a brief discussion at both times would be wise. Such a discussion should be started by asking the children for anything they may have discovered about the synagogue during the week, and would include assignments and material from the material given above under "For Assignment and Use in the Discussion."

*Plan II:* If you cannot go to the synagogue, the discussion might be started by looking at the pictures or the models; or one of the stories from the Jewish material on the reading table might be told. You would also want to ask for any information that the children discovered during the week.

One of the conclusions they should reach is ways in which all the churches studied so far are alike: They all have buildings to which people go to worship. They all talk about God and worship him. They all pray. They all have preachers, although they are called by different names. They all have schools or classes to instruct children. They all try to teach how people should live. They all try to help the needy. They all are interested in world problems and try to find the best way to solve them.

Lead the group to think through how they can show their understanding and appreciation of our Jewish friends and their way of worship: By letting them know we think they have a good Church; by letting them know we appreciate the fact that Jesus was a Jew; by showing them that we understand how many great leaders the Jewish race has given to the world and how much good it has done; by always showing sympathy and kindness towards them; by aiding the Jewish refugees fleeing to America from the persecution of many countries.

*Plan III:* If you cannot make the visit, perhaps a Jewish friend in your community might be willing to come and answer the questions of the children and add information to what they have already learned.

**A Trip:** If your town has a Jewish synagogue, you could plan to visit it. Either you, or a committee of children, should make arrangements with the rabbi ahead of time.

**Work Period:** Possible activities include:

1. Work on anything not finished last week.
2. Write a thank-you note to the rabbi if you have visited a synagogue or to a Jewish friend if one has visited you. It might be written on a small scroll.
3. Make scrolls. These can be made of construction paper, wrapping paper, or typewriter paper. The sticks for either side on which the scroll is rolled can be dowel sticks, or round curtain rods. The paper can be glued or tacked on the rod. Brass curtain knobs which can be purchased at the ten-cent store make a nice finish for the rods. On the scroll could be printed the favorite Old Testament passage of each child.
4. For the classbook some might write stories of the trip, some paste in pictures of Old Testament events, some copy out a Jewish chant from the Jewish hymnal, others describe the furnishings and service of the Jewish Church; some write a poem, or story, or an account of how we can show friendliness to the Jewish people.

5. Posters could be made showing great Jewish leaders. Their pictures or names could be printed at the top and their contributions listed. A list of Jewish leaders is given above under "For Assignment and Use in the Discussion."

**Worship:**

PRELUDE.

A JEWISH CALL TO WORSHIP (by a Junior):

"O Israel, holy folk, bethink ye of the word of God,  
Arise! and praise thy Creator, O Israel, holy folk,  
Give heed to the voice of God. Arise! and praise thy  
Creator."

HYMN: A Jewish melody from your hymnbook or one from the Jewish hymnal.

TALK: "A Great Jew."<sup>9</sup>

Julius Rosenwald was one of America's greatest Jewish citizens. At his death, in 1932, many people of all religious faiths paid him honor.

<sup>9</sup> Edna M. Baxter, in *Living and Working in Our Country*. Copyright, 1938. Used by permission of the author and of the publishers, Abingdon-Cokesbury Press.

During his life he gave a great deal of time to improving the government of his home city, Chicago, and the State of Illinois.

One of his great interests was the Negro people. He gave his time and his money to help them. He became a trustee of Hull-House, made famous by Jane Addams. Here he joined her in trying to bring understanding among Negroes and other persecuted people. He worked for justice in their treatment and for the improvement of their condition as citizens.

"Why do you do so much for our people?" asked a Negro of Mr. Rosenwald.

"I am moved as a member of the most persecuted race to help the next most persecuted race."

On another occasion he said, "I am interested in America, and I do not see how it can go forward if its Negro people are left behind."

He created a Julius Rosenwald Fund, and it has helped to create five thousand elementary schools for Negro children in the South. He helped other Negro schools, such as Tuskegee Institute.

Though he was a Jew, Mr. Rosenwald's money was given to help such mission colleges as those in Beirut, Syria, and Robert College at Constantinople.

Generous amounts were given to build a Y.M.C.A. in Chicago and more than twenty Negro branches of the Y.M.C.A. He did not hesitate because these were Christian organizations. Julius Rosenwald lived out the "great" Commandment, "Love thy neighbour as thyself."

(The story of a Samaritan helping a Jew could be substituted if desired. See Luke 10:30-37.)

**A JEWISH CHANT:** One can be taken from the Jewish hymnal if you have secured it for the reading table, or the Doxology might be used.

**PRAYER.**

**PRAYER RESPONSE** (by the Junior Choir or group).

**Plans for the Next Session:** Ask the children to look around their own church before the next session and discover any symbols that may be there. Perhaps they could draw the symbol on a piece of paper and bring it with them to compare with the symbols in other churches. You will need to be sure they know what you mean by the word "symbol."

## Session 4

### CHRISTIAN SYMBOLS

#### For Your Study and Preparation

##### For the Reading Table:

A dictionary.

*The Stencil Book* and *The Second Stencil Book*, American Crayon Company, Sandusky, Ohio.

Pictures (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

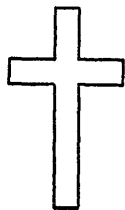
*Different types of symbols, particularly crosses.*

#### For Assignment and Use in the Discussion

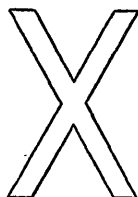
**Pointed Arches:** Where there are pointed arches, pointed windows, pointed wood carvings, they symbolize the aspiration, the reaching of people upward to better things.

**Crosses:** There are more than fifty varieties of the cross in Christian symbolism. The following are the best-known and will probably be found in the churches of your community:

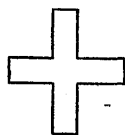
*Latin Cross:* The form used on Calvary.



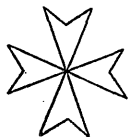
*St. Andrew's Cross:* A leaning cross which is supposed to be the type of one on which Andrew died.



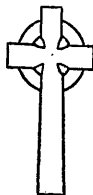
**Greek Cross:** Square in design, with four equal arms.



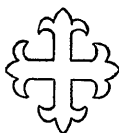
**Maltese Cross:** This is the Greek cross with each arm broadening out and ending in twin points. It receives its name from its special use by the Knights of Malta. Its eight points represent the Beatitudes.



**Celtic Cross:** Developed probably by Christians in Ireland. Practically the Latin cross, with the addition of the circle which means eternity.



There are many variations of these main types. For instance, the *Cross Fleury* where the ends symbolize the resurrection and add to the idea of sacrifice which the cross itself symbolizes.



In the Catholic Church many of the crosses also carry the figure of Jesus. In the Protestant Church the empty cross is used to remind us that the resurrection followed Jesus' crucifixion.

**Symbols for God** (Many of the following symbols are found in stained-glass windows.):

**The Hand:** Based on the text, "Thy right hand hath holden me." Usually with three fingers extended in blessing. Sometimes the hand is wide open, usually reaching down, suggestive of extending help.

**The All-seeing Eye:** Used in some churches to represent God.

**God's Name:** Hebrew letters for God, surrounded by rays.

## Symbols for Jesus:

*The Good Shepherd*, symbolizing his words, "I am the good shepherd."

*The Lamb of God* means sacrifice.

*The Fish*. The initial letters of the Greek words meaning "Jesus Christ, Son of God, Saviour" make another Greek word meaning "fish." When the Christians were persecuted and were afraid to use the word "Jesus," they drew the picture of a fish instead. It is found on many early Christian tombs.

*IHS* is used both in carving and embroidery. Sometimes the older *I H C* is found. It is the first three letters of the name "Jesus" in Greek.

*INRI* is usually found in embroidery. It represents the inscription on the cross, being the first letters of the Latin words, "Jesus of Nazareth the King of the Jews."

*The Crown of Thorns* interlacing the three nails is a symbol of the death of Jesus. Sometimes the three nails are used alone. Sometimes the crown of thorns is put over the cross.

*The Star* refers to Jesus' birth.

*The Lion* symbolizes the "Lion of the tribe of Juda."

*Sun* stands for the "Sun of righteousness."

## Symbols of the Holy Spirit:

*The Descending Dove* refers to Jesus' baptism with "the Spirit of God descending like a dove." Usually used on a baptismal font.

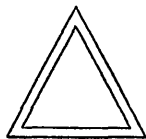


*The Flame of Fire*, symbolizing the Day of Pentecost.



## Symbols of the Trinity:

*The Triangle.*



*Three Interlaced Circles*, or this design called a "trefoil."



*The Intersected Triangles* make a six-pointed star, which is a symbol of creation.



*The Triquetra* consists of three arcs of circles intertwined. Three tells of the Trinity; the combination represents the unity. The lines are continuous, symbolizing eternity.

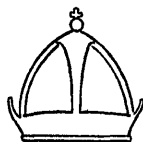


## Miscellaneous:

*The Anchor*: Signifies hope and is based on Heb. 6:19: "Which hope we have as an anchor of the soul."



*The Crown*: Symbol of victory.



*The Fleur-de-lis*: Form of lily, refers particularly to Mary, the mother of Jesus, because it suggests purity.



*The Vine*: Symbolizes the Church.  
“I am the vine, ye are the branches.”



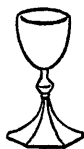
*Sprays of Wheat*: Indicates the Bread of Life.



*The Palm*: Means rejoicing and triumph.



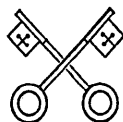
*A Chalice or Cup*: The Last Supper.



*The Scepter*: Authority.



*Crossed Keys*: Authority. Based on Jesus' words to his disciples, “I will give unto thee the keys of the kingdom of heaven.”



*Angels*: Word means “messengers.” Their wings and unshod feet represent their swiftness and willingness to perform God's will.



## When the Children Arrive

**As You Begin:** If you made the trip to a synagogue, take time to talk about it. Sing the Jewish chant you learned last week.

*Study and discussion of symbols* from the Pupil's Book, page 28, may best be done by oral reading. Three pupils might do the reading, each taking a column. Since the reader of the second column has only "which means" to read, he might also take the definition of the symbol at the beginning and explanatory parts about children's signs and grown people's symbols. Reading this material through twice, using a new set of readers the second time, would insure the pupil's understanding symbolism better.

**Discussion:** The discussion might be started by recalling that when they went through the church in which the school is meeting, or made any of the other church visits suggested, there were pictures in the windows, carvings on the pews, altar, Communion table, pulpit, et cetera, which the minister referred to as "symbols."

What are symbols? The group could tell what they think. Someone might be sent to the reading table to look up the definition of the word. The teacher might then give the following report on the history of the growth of Christian symbols.

Help the group to see that symbols are used all through life. When their fathers make out a check they are using a symbol. A check is not money. It is a sign that money is available. The flag is a symbol of the country it represents. Pictures, slogans, trade-marks on goods, copyrighted names, all are symbols of something they stand for. The children may be able to add to this list of things which stand for something else.

Sometimes people begin to think of a symbol, not as standing for something else, but as actually that thing. They worship it, and it becomes an idol, not a symbol. The Old Testament is full of stories of how the Hebrew people struggled to keep any sort of idolatry out of their religion.

Christianity used many symbols that were used by the Jewish Church and by pagans and gave them a Christian meaning. The halo was known long before the Christian era, but was used by the Christians to suggest spiritual glory. The palm branch meant joy and victory to

both Jew and pagan, and was adopted by Christians to express the same thing.

One of the reasons for symbols in Christianity was the unpopularity of this religion in the beginning. The Christians used signs that their enemies could not understand, but which were full of meaning to them. When Christians worshiped in the catacombs, candles or torches were necessary. Now they are retained on altars to symbolize Jesus as the Light of the World.

The earliest Christian symbols came from the catacombs where the Christians met secretly to worship. They buried their dead here and put Christian symbols on their tombs.

When churches were built above ground, symbols became more plentiful. During the Middle Ages symbolism was used in sculpture, paintings, stained glass, and sacraments and ceremonials of the Church.

When the Reformation started, the Protestant churches were stripped of much of their symbolism, but today more and more churches are using symbols of every sort.

Some things that can be done in a great cathedral cannot be done in a village church. Some symbols which are used in the Catholic churches are not used in Protestant churches and so on. But if we know what symbols stand for in churches we can appreciate the beauty and meaning of all churches better.

What are some of the symbols of churches? Call for reports from the children who have looked up symbols in their own churches. Look at the drawings. See which symbols are repeated in all the churches represented in your group. Help the groups to appreciate the fact that many symbols are the same in Protestant, Jewish, and Catholic churches.

You might close by asking the group to help you to write a prayer or a poem about the beauty and worth of symbols to the Church.

**A Trip:** If you have time, your group might revisit the sanctuary of the church in which you meet, or any church in the community, and look particularly for symbols. Pictures could be drawn from them for the classbook or for a series of posters.

**Work Period:** Possible activities are:

1. Work on anything not finished last week.
2. If you are making a classbook, the children could make drawings of symbols, or write a story of the reason for symbols and what they mean.

3. Perhaps for the room in which you are meeting, or for some church in the community, the group could make an altar cloth. Unbleached muslin or silk pongee could be used. One of the symbols could be drawn on it, colored with waxed crayons, and pressed with a hot iron.

4. If Pupil's Book is used, the boys and girls may draw or describe other religious symbols in the space provided on page 28.

### **Worship:**

PRELUDE.

HYMN: "Houses of Worship," or "His Own Church."

PRAYER OR POEM (written by the children at the close of the discussion period).

STORY: "The Symbol of the Cross."

When Galerius was emperor he was very sick. No matter how much he prayed to the pagan gods he kept getting worse. Finally, he decided to try the God of the Christians. In A.D. 311 Galerius issued a proclamation that said the Christians were no longer to be persecuted.

When Galerius died, four generals wanted his throne. One of them, named Constantine, was the son of a Roman general. Once, just before he was starting into battle, he looked toward the setting sun. There across the sky he saw a golden cross of light with these words: "*In Hoc Signo Vinces*" (In This Sign Conquer).

The general decided to follow the sign of the cross. He and all his army became Christians. In A.D. 313 Constantine declared that the Christians were to have full religious and civil rights. Their land and buildings were returned to them and they were allowed to worship God openly.

Constantine renamed the capital Constantinople after himself, the first Christian emperor. It is said that Constantine built a very beautiful church in that city and put, high above it, the cross which he had seen blazoned on the sky and which the Christians used everywhere as the symbol of their religion.

HYMN: "Our Church," or another which the children especially enjoy.

**Plans for the Next Session:** If any of the churches which the children attend are having a Communion service, a baptism, wedding, or a service at which people join the Church, ask the boys and girls to notice the words used, the pledges made, the way the service is conducted.

## Session 5

# SPECIAL TIMES IN THE CHURCH

### For Your Study and Preparation

**Pictures** (For sources from which to secure these pictures, see "Pictures" in the introduction to this unit.):

*The Last Supper*, by Da Vinci.

*The Vigil*, by Pettie.

### For Assignment and Use in the Discussion

**Becoming a Church Member:** When people join the Church they promise to do certain things. The wording of the promise is different in different types of Churches, but the things which people promise are about the same. They promise to try to follow Jesus' teaching in their living; to uphold the Church they are joining by their prayers, gifts, and service; to help others in the community and in the world. Joining Church is really another symbol. It is a sign that we have thought about it and want to follow Jesus in the way we live.

**Baptism:** In some Churches persons are baptized when they are babies. Then the parents make the pledges for the child. They promise to teach the child to love and worship God and to live as a Christian. In other Churches baptism is delayed until a person is old enough to think for himself and make his own promises. His baptism then becomes a public announcement that he has accepted Jesus as his Saviour, that he will turn from wrongdoing and will strive to live according to Jesus' teachings. In most Churches it is necessary to be baptized before one becomes a church member.

The manner of baptism differs too, according to the Church. In some Churches the minister sprinkles or pours water on the head of the person to be baptized. In other Churches the person to be baptized is dipped or immersed completely in water.

**Communion:** The Communion service means more to people than any other service of the Church, for they feel that through it they come

closer to Jesus than at any other time. The Communion is sometimes called the "Lord's Supper." The way it is celebrated is different in different Churches. In some, all the people go to the front of the church where they kneel. Then the minister gives them the bread and then the wine. In other Churches the minister gives the bread and wine to the elders or the deacons of the church, who take it to the people who remain seated in the pews. In some Churches the Communion service is held every Sunday; in other Churches it is held every two or three months. But in every Church it stands for the same thing — a service in which we remember Jesus our Saviour and what he did for us and how he taught us to live.

### **When the Children Arrive**

**Discussion:** If any of the children have witnessed a sacrament or ordinance in their church they could tell about it. Let the children discuss any questions that have been confusing them. (This would be a very good session for one of the ministers in the community to visit you and be available to answer questions.) After each ordinance or sacrament has been discussed, you could show any pictures you have gathered which interpret it. From the discussion the children should feel that while the forms of the sacraments or ordinances differ in Churches, the ideas they symbolize remain the same.

**From the Bible:** Ask the children to read together each of these Bible references as that sacrament or ordinance is discussed.

Matt. 3:13-15. The baptism of Jesus.

Acts 2:38, 41-42. The early followers of Jesus are baptized.

I Cor. 11:23-26. Telling about the first Lord's Supper.

**Work Period:** Possible activities are:

1. Work on things not finished last week.
2. Mounting pictures. You might secure a small-sized picture of each of those suggested for use in this session and give one to each member of the group. These pictures could be mounted attractively and the story of the picture written beneath it.
3. If you are working on the classbook the children could write up the story of the ordinances or sacraments.
4. In the Pupil's Book there is space on pages 29, 30 for the recording of the history of the pupil's church.

## Worship:

### PRELUDE.

#### CALL TO WORSHIP (by a Junior):

Sacraments are holy things,  
Reminding us of Jesus,  
Reminding us of right.  
Through them we say aloud  
For all the world to hear —

We are Christians,  
Followers of Christ.

Sacraments are holy things,  
Reminding us of Jesus,  
Reminding us of right.<sup>10</sup>

HYMN: "Houses of Worship," or "His Own Church."

PICTURE INTERPRETATION: *The Vigil*, by Pettie.

In this picture a young man is kneeling before the altar. His dark clothing is almost hidden by a white robe which stands for the clean life he is vowing to follow. Upon the raised platform just before him rests a coat of mail, a helmet, and a shield. This is the clothing for the work he is to do; it is placed on the altar for consecration. He is also consecrating his sword, which he is holding point down. The marble altar is covered with a white cloth embroidered in gold. You can just glimpse the base of a golden candlestick on the altar. The young man has been kneeling here all night. The first light of the new day shines through the window and falls on him. The king and all his court will soon come and confer knighthood upon the young man. He has pledged himself always to follow his king. John Pettie, the painter, thought it a good and serious matter to take a vow.

HYMN: "Just as I Am, Thine Own to Be."

### PRAYER.

#### PRAYER RESPONSE (by the group).

**Plans for the Next Session:** The children from each of the different churches represented in your group may form a committee to discover how their own church started and grew. If your class is too large to have all the children on the committee, a number might be selected. They ought to find out when their church was built, who started the idea,

<sup>10</sup> By A. B. H.

how the money was raised, what the first church looked like, a list of the ministers from the first one to the present time, whether the building has been changed either outside or inside, what organizations have been added.

Ask the children to take a picture of their church and their minister to bring with them next week.

## *Session 6*

# THE HISTORY OF OUR OWN CHURCH

### For Your Study and Preparation

Not a great deal of help can be given for your use in this session, since it will deal entirely with the churches in your own community. If many churches are represented in your group, you may want to take several sessions for this part of the course.

**For the Reading Table:** Calendars of the churches in the community.

**Pictures:** Pictures of the churches in your community.

### When the Children Arrive

**Discussion:** Each committee or group of children should tell the history of their own church. This will include facts about when it was built, how the money was raised, who started the idea of building it, whether it has been added to inside or out, what sort of program it has, what organizations it has.

Discover which is the oldest church in the community, and which is the newest.

**Work Period:** Possible activities are:

1. Work on anything not finished last week.
2. For the classbook: include the pictures the children brought of their churches and ministers. Select someone to write up the story of each church.
3. Make a roll of honor of each church which will contain the names of the ministers of that church and some work for the community which the minister did.

## Worship:

PRELUDE.

HYMN: "Houses of Worship," or "His Own Church."

SCRIPTURE (by a Junior): Jesus' trip to the Temple. Luke

2:41-49.

POEM (by a Junior):

The churches of our community,  
Standing tall and sure,  
With spires  
Upreaching to the sky,  
Leading us to better things,  
Helping us to grow  
In all the little ways  
That make men brothers,  
And helpful  
Each one to the other.

The churches of our community,  
Needing us  
And wanting us  
In all the work they do.<sup>11</sup>

PRAYER: That all the churches of the community will work together, leading the town to higher and better ways of living.

PRAYER RESPONSE.

Plans for the Next Session: Ask the children to discover who work in their church and what they do. Suggest that they might take pictures of the sexton, the secretary, the parish visitor, or anyone else who works in the church.

If you are using any of the resource people suggested in the next session, plan who shall invite them.

<sup>11</sup> By A. B. H.



## Session 7

# WORKERS IN THE CHURCH

### For Your Study and Preparation

**Pictures:** Pictures of persons who work in the church on salary, such as the minister, the sexton, a secretary, a parish visitor, a director of religious education, a missionary.

Pictures of people who give their time and talent to the church, such as children packing a missionary box or helping to stamp envelopes, women doing something to raise money for the church, men painting chairs or making screens, the choir, et cetera.

### When the Children Arrive

**Discussion: Plan I:** Using friends to help in the discussion. If you could invite some people to come at this time to talk with the children about their work in helping the program of the Church in the community, it would be of value and interest to the group. Perhaps each church group in your class might be represented by one worker. Or if there are too many churches represented to do this, workers from various churches could be selected. The sexton for the church in which you are meeting, a minister, a director of religious education, a parish visitor, a choir director, a Sunday School superintendent, or the head of the women's organization, might be among those invited. Even if you are in a small community and church, you could use the minister, a sexton, the Sunday School superintendent, a choir worker, as possible helpers in the discussion. Additional workers who are used in the larger churches could be mentioned and something of their work and contribution told.

Start by talking about what the children discovered concerning the workers in their own churches. Then each visitor could tell about his work, and answer questions.

The group should be helped to recall that in the first sessions it was decided that a church is a group of people working together, and not a building; that there are many people who work in the church who

are not paid salaries; that the minister could not possibly carry on the necessary work alone; that any task, no matter how small it may seem, helps in the total work of the church.

Help the children to see that they are workers in the church too. They bring money to help to carry on the work of the church; they bring other boys and girls to meetings; they do missionary work. So boys and girls belong on any list of people who work for the church.

*Plan II:* If you do not wish to have visitors, ask the children to name various workers in the church. Discuss their work; their contribution in skill and energy to the church; something of the hours they give, et cetera. The same conclusions should be worked toward as are suggested in Plan I.

**From the Bible:** The Juniors may look up a Bible passage about people who worked for their church.

Ex. 35:21-29. The Hebrews work for the tent church.

I Sam. 3:1a. Samuel works in the tent church.

Acts 4:32-35. Working for the Early Christian Church.

**Work Period:** Possible activities are:

1. Work on anything not completed last session.

2. For the classbook, make a list of people who work for the churches in your community. Tell something of their work. Include any photographs your children brought of the workers in the churches.

3. If you are meeting in a church, do something to help the sexton: Leave the room in order when you are finished, make wastepaper baskets for rooms where there are none, sweep walks or shovel snow for him, et cetera.

4. There is space in the Pupil's Book for the pupil to write down who the workers in his church are. (See p. 28.)

**Worship:**

PRELUDE.

HYMN: "Thy Work, O God, Needs Many Hands."

PRAYER.

PRAYER RESPONSE.

**Plans for the Next Session:** Select a child or a committee to invite a church treasurer from one of the churches represented in your group to be present at the next session.

## Session 8

# HOW CHURCH MONEY IS USED

### For Your Study and Preparation

For the Reading Table (Some of these books might be found in your public library, or the children might be able to bring ones like the *Book of History*.):

*Stewardship Stories for Children*, by Harriet Kaylor.

*The Story of Money*, by Mary Duncan Carter.

*Stories of Thrift for Boys and Girls*, by Turkington and Pritchard.

*Book of History*; *My Book House*: articles on "Beginning of Coinage."

*The World Book* and any encyclopedia: article on "Money."

### Pictures:

*The Widow's Mite.*

*The Stewards.*

### When the Children Arrive

**As You Begin:** Allow time for the Juniors to look at the material on the reading table. Those who are to take part in the worship service should read over the material they are to use.

**Discussion:** Such questions as the following should be discussed:

Ministers, sextons, et cetera, receive salaries from the church. How does the church raise this money? (Offerings, gifts, pledges, and envelopes.)

On what else besides salaries does the church spend its money? Running expenses, such as heat, light, repairs. Missionary work. Welfare work in the community. Helping to support the Sunday School, the Weekday and the Vacation Church Schools. Helping to support institutions such as orphanages, hospitals, old people's homes, et cetera.

If a church treasurer has been invited for this session, he could be asked to answer the questions of the group. He might give an explana-

tion of the envelope system used in most churches, and talk over with the group what happens to the work of the church if people pledge a certain sum and do not give it. He may emphasize the need for careful planning so everything will be included in the budget and for careful spending so the budget will not be exceeded.

Discuss the fact that in the organizations to which the children belong in their various churches, they bring money to help the work of the Church. Talk over how this money is used — missionary work, material for the work of the Church School, gifts, et cetera.

What are some of the ways of deciding what we will give to the Church? (Give any money we have left or what someone else gives us to put in the offering? set aside a definite portion of any of our money?) Which is the best way? Is the amount we give the only important thing to consider? (The story of the Widow's Mite, Mark 12:41-44, could be read as an example of someone who had little to give, but who gave it willingly and cheerfully and out of love for God.)

**Work Period:** Choose from the following activities:

1. Continue work on unfinished activities.
2. The children might want to make a gift for the church in which they are meeting. This might be a picture for which they would bring the money and which they would select; or they might bring money and buy additional hymnbooks for the church.
3. For the classbook. A page may be made on how the church spends its money, with an explanation under each item.
4. Money for community use. The children might bring money to be used for milk for some needy family, or for some project in which all the churches would be joining, such as for the community chest or for the work with refugees.
5. In the Pupil's Book each pupil may list the ways his church raises money. This will serve as a fine basis for class discussion. (See page 29.)

**Worship:**

PRELUDE.

CALL TO WORSHIP (by a Junior):

“ ‘Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and Me.’ ”

HYMN: "We Give Thee but Thine Own."

BIBLE READINGS (by Juniors):

Deut. 8:18a. God as the Giver of gifts.

Prov. 3:9. "Honour the Lord with thy substance."

Matt. 10:8. "Freely ye have received, freely give."

II Cor. 9:7. "God loveth a cheerful giver."

STORY: "The Widow's Mite." Mark 12:41-44. (Told by a Junior.)

HYMN: "Thy Work, O God, Needs Many Hands."

PRAYER.

PRAYER RESPONSE (by the group).

**Plans for the Next Session:** Ask the Juniors to discover what missionary work is being done in their own church group. Ask them also to bring any articles from other countries they may have at home.

If the boys and girls have decided to bring money for some purpose, remind them that they are to bring it next week.

## Session 9

# THE MISSIONARY WORK OF THE CHURCH

### For Your Study and Preparation

**For the Reading Table** (Some of these books can be found in public libraries, and some can be borrowed from the churches in the community.):

*Paul the Dauntless*, by Basil Mathews.

*St. Paul, the Hero*, by Rufus Jones.

*We Gather Together*, by G. W. McGavran, Friendship Press.

*Far Round the World*, by G. W. McGavran, Friendship Press.

*Missionary Stories to Tell*, and *More Missionary Stories to Tell*, by Nina Millen, Friendship Press.

*Children of Mexico*, by Stella Burke.

*How Other Children Live*, by Hannah Avis Perdue.

*How Other People Travel*, by Edia A. Headley.

*Little Friends from Many Lands*, by Mary Windsor.

**Pictures** (The first two pictures might be found in some of the Church School libraries; they can be purchased from most denominational bookstores and supply headquarters; and they can be found in *Christ and the Fine Arts*, by Maus. The other pictures can be secured from most Church Schools.):

*The Healer*, by Copping.

*The Hope of the World*, by Copping.

*Pictures of Paul*.

*Pictures of different peoples* of the world.

*Pictures of homes* around the world.

**An Exhibit Table:** An exhibit table might be added for this session for the articles from other countries which the children bring. Costumes, embroidery, tapestry, carvings, pictures, could be among the things suggested. Call attention to the fine workmanship, and talk about the many things we wear, eat, and enjoy that come from other lands. If your community does not yield much of an exhibit, exhibits from various countries can be secured from the mission boards of the denominations. These are usually sent for the price of postage or a very small rental fee. The ministers of the churches in the community could give you the addresses of the mission boards from which these exhibits can be secured.

**Stereopticon Slides or Movies:** There are many slides and movies available on all phases of mission work. On request, these will be sent to you for the price of transportation and a small rental fee. Send to the various mission boards for their catalogues of slides and movies, or ask the ministers for information. Such material could be used in place of a story in the worship service and in the discussion.

### When the Children Arrive

**Discussion:** This discussion should cover: How missionary work first started. Stories of some of the great missionary leaders. (Ministers in your community will have books of such stories.) Types of missionary work being done today, such as teaching, preaching, evangelistic, medical, et cetera. How the missionary program is supported by the churches. How the denominations work together in outlining various fields for each group so they will not overlap too much.

How the children can help in the missionary program of the Church: through their money, their gifts, their understanding of what

the missionaries are doing throughout the world, their friendliness with peoples of another race; by showing through their lives that they are followers of Jesus; by bringing other children to the various organizations of the churches.

Discuss with the group how the various churches carry on their missionary work — each by raising funds or giving gifts which are sent directly to some person or project in which they are interested, or by sending the money and gifts to the missionary boards of their church to distribute where they are most needed.

If there is a church supporting a missionary, the story of that person could be told by a child from that church, and perhaps later in the Work Period a gift could be made to send to him.

Help the children to appreciate the fact that missionary work is needed and is carried on in our own country as well as in the countries far away — among people who come here from other lands, among the Indians, and among our own Americans who do not know about Jesus or who need help, such as the people of isolated sections, the Negroes, the migrant workers, et cetera.

In the Pupil's Book the pupils may write the per cent of money raised that is given to missionary work. (See page 29.) Our own debt to the missionaries, since we are Christians in the West only because of missionaries, should stimulate a sense of responsibility for carrying on this work where Christ is not known.

The pupils might discuss: Where should we be if Jesus' disciples, and later on others, had said: "Charity begins at home. I don't believe in foreign missions until our country is completely Christian"?

(Literature and information on missionary work can be secured by writing to any of the denominational mission boards. The ministers in your community can give you the addresses and will have some material to help you.)

**Work Period:** Choose from the following activities:

1. If there are foreign children in your community, your children may want to plan a party for them to conclude this unit next session. If so, plans will need to be made today, the invitations written, committees selected for games, refreshments, et cetera. (See page 104.)

2. Work on things not completed last week.

3. For the classbook, the Juniors might illustrate missionary hymns; add stories and pictures of missionary leaders; make a list of

the different types of missionary activity carried on by churches and draw or cut pictures out of magazines to illustrate each; make a page of pictures of children and homes of the countries of the world.

4. If one of the churches represented in your group supports a missionary, make a gift to send to that person through the church. The church or the mission board will send you suggestions of what is needed.

5. If none of the churches supports a missionary, the group might want to select one missionary school or project and make a gift that will be sent through the mission board. Any of the denominational boards will send you information about missionaries and about gifts which the children can make and send.

6. Clothespin dolls could be made representing the various countries and placed on the exhibit table. The doll will stand up if the clothespin end is put in a piece of clay. Clothes can be copied from pictures of children of different nations. Pipe-stem cleaners can be wrapped around the neck of the clothespin to represent arms and can be bent into any shape desired.

7. A village of some one country in which the children are particularly interested might be modeled out of soap. Remember that there is only one more session in this unit, so whatever is done should be very simple.

### Worship:

PRELUDE.

HYMN: "In Christ There Is No East or West."

CALL TO WORSHIP (by a Junior):

"Go ye into all the world, and preach the gospel to every creature."

PICTURE INTERPRETATIONS:

*The Healer*, by Copping. This is a picture about a missionary who went to Africa. The man's name was Livingstone. He acted as minister, doctor, and friend to the people in Africa. He died there.

At his birthplace in Blantyre, Scotland, there is a Livingstone Museum. The rooms contain furniture and souvenirs of his life in Scotland and in Africa. In one room there are eight alcoves. In each alcove is a scene from Livingstone's life worked out in colored cement models. This picture is a copy of one of those scenes.

You can see an African hut in the background. The sick boy, in the foreground of the picture, is supported by his mother. The doctor,



Livingstone, kneels before him, ready to bring him aid. Beside Livingstone on the ground is his open medicine kit and his kit of surgical tools, a jar of water for cleansing wounds and for giving a drink to fever-stricken patients. The doctor is holding a glass in his hand from which he has just given the boy a drink.

Behind Livingstone is the shadowy outline of the figure of Jesus, who went about healing. His arm is outstretched, as if in the act of blessing this man who is carrying on his work.

*The Hope of the World*, by Copping. This picture shows the children of the world gathered about Jesus. You will notice that many nationalities are missing from the group. This does not mean that the artist purposely ignored some countries. Rather, he is trying to represent the major races of the world — yellow, red, black, brown, and white. It is another one of those symbols we talked about a few weeks ago. Each child stands for, or symbolizes, his race. Note that each child is a very lovely type of his country. Note also that the black child has the foreground of the picture. He may have been too shy to come any closer to Jesus, but the artist has given him a prominent place in the picture. The arms of Jesus encircle them all.

HYMN: "Brother of All the World, or "O Brother Man, Fold to Thy Heart Thy Brother."

BIBLE READING: Mark 16:15. The Great Commission.

STORY: "The First Missionaries." It is hard to think back to the time when there were no churches, no schools, no hospitals, and no missionaries. But it was so. In the beginning there was just a little handful of men. But that little handful of men were determined that Jesus' words and the story of his life should never die. They told their friends all they could remember. Their lives were in danger, for the enemies of Jesus were their enemies too. One of them, Stephen, was stoned to death. But they kept right on. One day a man by the name of Paul joined them. He had much to learn, for at one time he had been an enemy of Jesus. Now he had come to believe that Jesus was right, so he joined the followers of Jesus. Finally the group decided that they must reach more people with their story than just those who lived in Palestine. So they sent Paul with Barnabas on the first real missionary journey. Paul spent all the rest of his life going from town to town telling the story of Jesus and helping people to find the best way to live. There were no big steamships then. Paul had to travel in sailing vessels and many times he was

in danger of shipwreck. When he traveled by land he had no car or train or airplane to carry him. He had to walk many long miles over the dusty roads. He had to persuade people to listen who had never heard of Jesus and were not interested. But he never gave up. Year after year he traveled and preached and taught. Paul never forgot the words they told him Jesus said: "Go ye into all the world."

PRAYER.

PRAYER RESPONSE (by the group).

**Plans for the Next Session:** If the children are to give a party for another group of children and have made their plans in the Work Period, be sure they are clear about anything that needs to be done for the party between this and the next session.

## *Session 10*

# BOYS AND GIRLS WORKING FOR THE CHURCH

### For Your Study and Preparation

**For the Reading Table:** Some of the books used during the unit and particularly liked by the children.

**Pictures:** Some of those used during the unit which have come to have a special meaning for the group.

**Exhibit Table:** If the exhibit of articles from other countries was set up last session, it could be left up for today.

### When the Children Arrive

**As You Begin:** Work for this unit should be finished. If you are having other children as visitors, welcome them and have the children show the visiting group the work they have been doing, their favorite books, pictures, et cetera. You might sing around the piano, using the hymns in this unit which the children have particularly liked.

*Plan I:* If you are having a visiting group of children, the program for the day might include: Showing the visitors around the room, looking at the work done, the pictures and books. A game.

Several Juniors might speak on the following subjects: 1. How the churches in our community work together. 2. Some of the needs in our community. 3. How we can help.

Show the classbook as a record of what was discovered. Ask the visiting group to contribute by a song, a game, or by telling something of their country. Close with the worship service given in Plan II.

*Plan II:* If you are not having a visiting group, you might help the Juniors to summarize the unit, and to discuss how boys and girls can work for the Church. The summary might cover the following questions:

What are some ways in which Protestant Churches are alike? Can you tell us something of the Roman Catholic Church? the Jewish Church? We decided that all Churches are working for the same things. What are those things? Who can tell us about some of the symbols of the Church? the sacraments or ordinances? What are all Churches trying to do when they use ordinances or sacraments? Who are some of the people who work for churches? Why are they willing to give their time and energy? Churches handle much money. How do they use that money? What kinds of missionary work do the churches do? How is it supported? How can we help in missionary work? The classbook could be looked at as a résumé of the work.

The discussion on how boys and girls can work for the Church might include the following questions: We found out last session that we can help the Church in its missionary work by giving money, sending gifts, knowing about missionaries, by being friendly with people of other races. Are there other ways we can work for the Church besides through missionary work? Discuss each answer that the children give. Such ways of helping as the following should be included for their thinking:

By bringing other boys and girls to such church organizations as the Weekday Church School, the Vacation Church School, the Sunday School. By bringing money to the church. By truly worshiping in the services of the church. By becoming church members when they feel they are ready for this and when their church thinks it wise for them to do so. By taking care of church property — chairs, tables, books. By helping the minister with any office work they could do, such as folding and stamping letters. By keeping their room as neat and clean as possible. By taking church calendars and perhaps gifts to sick and shut-in people. Perhaps by helping to make the church more beautiful through

some gift for the inside, as a picture, or by planting shrubs or flowers on the outside. By reading the Bible. By showing by the language they use and the way they play and live that they are followers of Jesus.

**Work Period:** The children may make plans for taking part in their own church in some way. For example:

Hymnbooks might be mended.

If the church office is to send out letters during the week, a committee of children might offer their services to help to fold letters and stamp envelopes.

The children might agree to go to visit persons who are sick and shut in. They could take each person a church calendar and a gift during this period. A very easy gift to make would be a bookmark. Make it of construction paper, with one end turned down to fit over the page. On the folded-down top print a short Bible verse or paste an attractive seal.

**Thinking and worshiping informally together:** The pupils might write a litany, or an original call to worship, or they might list on page 31 of the Pupil's Book things that boys and girls can do for the Church. If each works silently, perhaps it will be a more worshipful experience than if they work as a group.

**Worship:**

PRELUDE.

CALL TO WORSHIP (by a Junior):

“Thy work, O God, needs many hands  
To help thee everywhere,  
And some there are who cannot serve  
Unless our gifts we share.”

HYMN: “His Own Church,” or “Houses of Worship.”

MEDITATION: Think for a moment of all the work we have discovered the Church does in our own community and in the world. Name some of these things in your own mind.

PERIOD OF SILENCE.

MEDITATION: Think for a moment of ways you can help the Church in this work. Name some of those ways in your own mind.

PERIOD OF SILENCE.

**MEDITATION:**

“ Take my life, and let it be  
Consecrated, Lord, to thee.  
Take my moments and my days;  
Let them flow in ceaseless praise.”

Take my hands, my voice, my silver and my  
gold, my intellect, my love.

“ Take myself, and I will be  
Ever, only, all for thee.”

**HYMN:** “ Take My Life, and Let It Be.”

**PRAYER.**

**PRAYER RESPONSE.**

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## UNIT III. HOW THE CHURCH CAME TO BE

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### *Introduction to the Unit*

#### Desired Outcome

To help the children to grow in an understanding of how Christian Churches spread; to help them to know something of the heritage of great saints and leaders whom the Church has given to the world, stories of great cathedrals, the central place of the Bible and something of its story, and something of the place of the Church in our national history.

#### Activities

As in the two previous units, many activities will be suggested. You should select the one or several fitted to the needs and equipment of your group. The following are suggested as possibilities. Details for working them out are given in each session.

A frieze or mural depicting the way the early missionaries traveled.

A map indicating the lands visited by the missionaries during the first four centuries.

A roll of honor of the great leaders of the Church.

Trips.

Writing original prayers.

Collecting funds to secure a Bible in Braille for some blind person.

Making a stained-glass window.

#### USING THE PUPIL'S BOOK

Through the use of the Pupil's Book it will be possible to expand this unit so that it will easily cover one semester's work.

<i>Sessions</i>	<i>Name of Study</i>	<i>Source Material</i>
According to		Teacher's Book
Pupil's Book		

I	What Happened in the Pupil's Own Church	
II and III	The Church in Europe and Work on the Map Showing the Spread of Christianity	II
III and IV	The Church at Rome	I
VI and VII	Paul and His Social Gospel	
VIII	Early Services of the Christians	I
IX	The Church in Greece and Russia	II

And from here on the Pupil's Book follows the sessions in the Teacher's Book. With as much provision for pupil activity as is found in the Pupil's Book, it will be difficult to cover the first sessions very fast. But we are trying to change pupils' attitudes and character rather than cover a vast amount of material.

It would be well if the pupils would memorize I Cor. 13:1-8a.

## THE PUPIL'S WORK SHEET ON THE FIRST CHRISTIANS IN ROME

The words or names to be supplied are:

- |                                     |                         |
|-------------------------------------|-------------------------|
| 1. Jerusalem                        | 11. Caesar              |
| 2. Rome                             | 12. Caesar's            |
| 3. Asia Minor                       | 13. Rome                |
| 4. Sunday                           | 14. shipwrecked         |
| 5. pray                             | 15. a day and a night   |
| 6. teachings of Jesus               | 16. sea                 |
| 7. Paul                             | 17. highway             |
| 8. prisoner                         | 18. Appian Way          |
| 9. hired dwelling (or rented house) | 19. to meet or to greet |
| 10. Roman citizen                   | 20. change              |

The exact words do not have to be given. For example, in 20 "revolutionize" or "convert" or any word that implies change might be substituted. The word "rule," while doubtful, might be used if the pupil had the idea of the gospel ruling the hearts of men.

Under the discussion of Paul's social gospel, the term "no room" for Jew and Greek will need to be explained. The examples given of racial injustice should be certain not to be a condemnation of the "other" group rather than of the pupils themselves. If the pupils feel they belong to a persecuted group, they might make the second part of the illustration how they should behave and what they can do to change things.

## Pictures

These may be found in the libraries of the Church Schools in the community, in the public library, or in the public school, or they may be purchased from the sources indicated:

*The disciples.*

*Paul.*

*Stephen.*

*Boniface, Columba, Patrick, Gregory, Augustine.*

*The Norsemen and viking ships.*

*Jesus in the Synagogue, by Tissot.*

*Evolution of the Book.* This is a set of pictures which are reproductions of mural paintings in the Library of Congress. Secure from the Souvenir Stand, Library of Congress, Washington, D. C. Price, 15 cents.

*Pictures of the Washington Cathedral,* Washington, D. C. Secure from Office of the Curator, Washington Cathedral, Mt. St. Alban, D. C. Price, 50 cents to \$2.50.

*Pictures of the Cathedral of St. John the Divine,* New York City. From the Souvenir Shop of the Cathedral of St. John the Divine, New York City.

*The Presence, by Borthwick.*

*The Cathedral, by Rodin.*

*George Washington.* The Perry Pictures Company, Malden, Massachusetts. Pictures 112, 112B, 112C.

*Abraham Lincoln.* Perry Picture 125.

*Woodrow Wilson.* Perry Picture 132F.

## How the Church Came to Us Through the Centuries

(*The Church of Our Fathers:* by Roland Bainton, Charles Scribner's Sons, \$2.00, is a simply written book about the history of the Church. It can be used on the reading table throughout this unit.)



*The Early Church*: Christianity spreads through the Roman Empire, A.D. 100–300.

Persecutions.

Use of catacombs.

The disciples and apostles.

Paul's missionary journeys.

Gospels and Epistles written.

*The Catholic Church*: Christianity spreads over Europe into Britain, A.D. 400–1200.

Columba (Scotland).

Patrick (Ireland).

Augustine (England).

Boniface (Germany).

The Church grows stronger — the Roman Empire weaker.

The Norsemen become Christians.

Pilgrimages.

Crusades.

*The Protestant Church*: Christianity spreads to America and around the world.

The Reformation — breaking away from the Catholic Church.

Printing the Bible.

Spread to America with the landing of the Pilgrims.

Separation of Church and State in America.

Missionaries take the story around the world.

Moves to unite the Protestant Churches.

## Session 1

### THE FIRST CHRISTIAN CHURCHES

#### *Christianity Spreads Through the Roman Empire*

##### For Your Study and Preparation

The first century was marked by the growth of the Church under the leadership of Peter and Paul. The last part of the century was groping and hesitant, bereft of its leaders. Then were produced the written records of the life and sayings of Jesus, the letters of Paul, and the story of the beginnings of the Church.

**For the Reading Table** (These books might be found in some of the church libraries in your community.):

*Paul the Dauntless*, by Basil Mathews.

*St. Paul, the Hero*, by Rufus Jones.

A map of the world. Wall maps of the world, 40 x 56, can be purchased from Rand McNally & Company for \$2.50 and higher. Small outline maps of the world, 11 x 14½, cost five cents each or two cents in packages of fifty.

**Pictures** (The following pictures can probably be found in the Church Schools of your community.):

*The disciples.*

*Paul.*

*Stephen.*

**Motion Picture:** *The Kindled Flame*, a sound motion picture showing how Christians maintained their faith in spite of persecution. With proper introduction it could be used with older Juniors. The film can be secured from the Harmon Foundation, 140 Nassau St., New York City or from the Ideal Picture Corporation, 28 E. 8th St., Chicago, Ill. It is a 16 mm., sound, 3 reels. Rental, \$9.00. The discussion might be ended with the showing of this film, or it might be shown in the worship service.

### **For Assignment and Use in the Discussion**

**The Church Starts:** When all reaping of grain was finished, the Feast of Pentecost was held. Jews met on this day to give thanks and to make an offering for the needy. The followers of Jesus met on this day too, for as Jews they thought of it as their feast day. Some bystanders made fun of the group, and Peter started to talk to them of Jesus. About three thousand people were so touched by the words of the disciples that they wanted to be baptized and become followers of Jesus. This was the first large spread of the Church.

**Churches in Homes:** We know from Paul's letters that many of the first Christians met in homes. (Read Rom. 16:3, 5a; I Cor. 16:19; Phil. 1:1, 2.) Sometimes a special room was set aside in a home and used only for the worship of the Christians. Sometimes the group met in the one room in which the family lived. In excavations of ancient

cities these worship rooms have been found and can be told by markings on the wall and by altars and crosses found in the room. (Read Acts 18:7-11.)

**Churches in Catacombs:** The word "catacomb" comes from two Greek words: one meaning "down" or "under" and another meaning "tomb." The catacombs were underground caves used by the early churches for cemeteries and churches. Wealthy Christians let their poorer friends use their palaces and farms when the persecutions broke out. The catacombs were built under the farms, and for a long time were safe places to meet since they were privately owned. A number of these catacombs might be connected by galleries, so that people could go easily from one to another. They were built in a strip about three miles wide and went around a large part of the wall surrounding Rome. Entrances to the catacombs were covered with rubbish, and only the faithful Christians knew how to find them. On the walls of the catacombs are writings and paintings. In one is a painting of a Madonna. In another is a painting of Daniel in the lion's den. In some are symbols — the Good Shepherd, standing for Jesus; bread and a cross, standing for the Lord's Supper; anchors, standing for hope in Christ; the dove, the symbol of peace; the lamb, a symbol of hope; the palm branch and crown, symbols of victory. Everywhere in the catacombs was the symbol of the fish, which, as we learned when we were studying symbols, stood for Jesus Christ.

**Prayer and Praise:** When all were gathered in the home church, or the catacomb church, one of the older and more experienced people would give a greeting. Perhaps it would be like this:

"Grace to you and peace from God our Father, and the Lord Jesus Christ." Then one would lead in prayer and then another, and then someone would say The Lord's Prayer. At the end of every prayer all the people would say, "Amen," which means, "So be it."

**Singing Hymns:** If there was no danger that they would be heard by their enemies, the people would sing psalms and hymns. Some of these hymns were old ones which they had sung in the synagogues and which we now have in the book of The Psalms. Some of them were new chants and we have some of these in The Revelation of John. Some of them were new words put to old tunes.

**Reading the Scripture:** After the singing, someone read from the Scripture, which is our Old Testament today.

**The "Sayings" of Jesus:** For many years people told over and over to each other all that they had heard Jesus say, or heard their friends say about him. Finally, they began to write down his "sayings," and pass them on from church to church. The Christian Church was spreading all over the world that was known at that time and in every church they needed the story of the life of Jesus and explanations such as the apostles gave in their letters.

**Stephen:** The early followers of Jesus appointed a committee of seven men to see that the funds for those who needed help were fairly divided. The members of this committee were chosen with great care. The names of these men are given in Acts 6:5. The first name mentioned in this list is Stephen. Some of the officials of the synagogue argued with Stephen about Jesus, and when they found they couldn't win, they brought him before the high priest. Stephen reminded the men of many things that had happened during the long history of the Hebrews. He told them that they had refused to listen to their great leaders, and had killed the prophets who had tried to tell them about God, and had even killed Jesus. The members of the Sanhedrin were very angry and finally condemned Stephen to be stoned to death. Stephen was one of the first great leaders of the Church and one of the first to die for saying what he believed to be true.

**Paul:** Paul had not always been a follower of Jesus. At one time he hated the Christians and did all he could to arrest them. But one day when he was traveling along the road to Damascus he thought he heard Jesus' voice speaking to him and saying, "Why persecutest thou me?" From that day on he belonged to the band of Christians. He was so successful in his preaching that the leaders were afraid of him and plotted to kill him. Many times Paul had to flee for his life. There were many places where the story of Jesus had never been heard. The Church sent Paul and Barnabas to carry the word around the Roman Empire and this Paul did for nearly twenty years. He may even have gone as far as Spain. Paul later died for his faith just as Stephen had done a little earlier.

### **When the Children Arrive**

**As You Begin:** If you had a program for a visiting group last session, you may want to spend some time talking about it. Time should be

allowed for examining material on the reading table. The group might learn the Doxology and go over "Faith of Our Fathers."

**Discussion:** The discussion might be started by using a large outline map of the world. You might say: "We have been talking about churches in our own community. We discovered that these church groups were started by people who came from across the sea and that they formed various groups because they differed from the Catholic Church. But how did that first Christian Church get started? Where did it start?" Reports could be made on the material given above under "For Assignment and Use in the Discussion," and the Bible passages referred to in the reports could be looked up, and perhaps a chapter might be read from one of the books suggested for the reading table. The discussion should cover the start of the Church after Jesus' death, how the disciples and apostles spread the message, the churches held in homes and catacombs, what was done in these church services, and something of Stephen and Paul. Stress should be placed on how rapidly the Church grew and how loyal the people were to their new faith when many of them had to give their lives for it.

Discuss "What does it mean to be a Christian today?" Are there any hardships to face? Do people have to give their lives for their beliefs? (Recent persecutions in Germany and Italy could be cited.)

**Work Period:** Possible activities are:

1. A *frieze or mural* could depict the way the early missionaries traveled. Either frieze paper or wrapping paper could be used. It should be decided how many ways of travel you want to illustrate. Then divide your paper into that many panels, and cut to fit sections of your wall. The children should draw their pictures on scrap paper, and when a good one is done, it could be transferred to the frieze. Crayons could be used, or powder paint. Powder paint can be secured from any school or art supply store; or a paint shop could furnish you with powder paint such as they use to paint walls.

2. A *map* could be started, indicating the lands visited by Christian missionaries during the first four centuries. It is not necessary to trace the journeys in detail, but the cities where churches were founded could be marked on the map.

**Worship:**

PRELUDE.

HYMN: "Faith of Our Fathers."

**STORY WITH SCRIPTURE READING:** "How the Church Began."

Jesus gave a command to his followers. [Have first Junior read Matt. 28:18, 19, 20a.]

Jesus promised he would be with his followers all over the world. [Have second Junior read Matt. 28:20b.]

The followers of Jesus obeyed his command. At first they preached in Jerusalem and other parts of Palestine. Then some went to Damascus, Lydda, Joppa. Others went to Antioch, Syria. Wherever they went they told the story of Jesus. Nothing could stop them. [Have third Junior read Acts 8:1b, 4.]

It was in one of the new churches in Antioch that the followers of Jesus were called "Christians," which means "followers of Christ." [Have fourth Junior read Acts 11:25, 26.] The name was given in scorn, making fun of the followers of Christ, but the Christians accepted the name and made it a term of honor.

Paul and Barnabas took the story of Jesus to Asia Minor, and later Paul went to Europe. The first person mentioned as accepting Paul's teachings in Europe was a woman. [Have fifth Junior read Acts 16:14, 15.]

From there Christianity was carried to Rome, Spain, Germany, and England. The spread of the Christian faith from the Day of Pentecost until now is one of the most stupendous facts in history.

**HYMN:** The Doxology.

**PRAYER:** Of thanksgiving for the bravery and loyalty of the early followers of Jesus, and for their courage to face all sorts of dangers in order to spread the story and teachings of Jesus.

**PRAYER RESPONSE.**

**Plans for the Next Session:** Appoint committees to discover what each church does to educate its prospective members to an understanding of its beliefs and sacraments. Are there classes? When are they held? Assign the stories about leaders (see introductory material in the next session) to various children to study and report.

## Session 2

# THE CHURCH SPREADS OVER EUROPE

### For Your Study and Preparation

This session should emphasize how the Church spread over Europe and Britain, with stories of some of the leaders of that movement. It should also emphasize that Christians have always wanted to carry the story of Christ to others and that we owe our Christian faith and our churches to the work of Christian missionaries.

#### For the Reading Table:

World map.

*Heroes in Friendship*, by Basil Mathews.

*The Church of Our Fathers*, by Roland H. Bainton.

Pictures (Pictures of the following might be secured through the public school.): *Boniface, Columba, Patrick, Gregory, Augustine, the Norsemen, viking ships.*

### For Assignment and Use in the Discussion

**Patrick (Ireland):** A young man Patrick lived in Ireland as a slave. He escaped in a boat and went to France. Patrick traveled about for many years in France and Italy. He became a priest and a bishop. Always in his dreams he seemed to hear the Irish calling, "Come back to us and teach us how to live." At last he heeded the call, though he was no longer young when he went back to Ireland. Patrick taught them to fear only God; he built a Christian church wherever a heathen altar was discarded. Finally there were monasteries all over the land and they were sending missionaries to Scotland, England, France, and Switzerland. Patrick lived in the fourth and fifth centuries. (Ask the group to read Acts 16:9, 10, which tells of a call which drew Paul to Europe, as Patrick's call later drew him to Ireland.)

**Columba (Scotland):** A man named Columba lived in an Irish monastery. He saw Bibles written by hand and wanted one, but they were

too expensive for him. He finally copied one secretly, but the owner discovered he had done it and claimed the copy. The king said the owner should have the copy Columba had made. Columba was so angry that he persuaded another king to go to war over it, and many people were killed. When Columba saw what he had done, he was sorry and vowed that he would give his life to preaching about Jesus. He went to Scotland. The people who lived in Scotland then were very fierce people called Picts. Columba lived among them for the rest of his life and became a great power for good in Scotland, just as Patrick had been in Ireland. He established monasteries in Scotland and sent missionaries from there to England and Europe.

(Ask the group to read Ps. 51:9, 10, 13, which might well be the kind of prayer Columba prayed as he determined to give his life to preaching about Jesus.)

**Gregory (England):** Gregory was a monk who wanted to help to spread the story of Jesus. The story is told that one day Gregory was in a slave market in Rome. There he saw some fair-haired boys and asked who they were. The reply was that they were "Angles" and had come from Angle-land, or England, and that the people there did not know about Christianity. He decided to send missionaries to the people of England. He sent a band of forty monks headed by Augustine; he also sent along an interpreter. The king of England received them kindly and let them live in the city of Canterbury. Augustine founded a monastery there and began to build the first church where the Cathedral of Canterbury now stands. It is said that Gregory wrote hymns and started a school to train singers in what is still called Gregorian music. (Ask the group to read Matt. 28:19, 20, which gives the command that Gregory and the other early missionaries were following out.)

**Boniface (Germany):** About a hundred years after Christianity was taken to England a boy grew up there who heard missionaries tell of their work in Europe. The boy's name was Winfrith. He wanted to be a missionary too. He studied in monasteries and when he grew up he went to Rome. There he was given the Latin form of his name "Boniface," which means, "He who does good." Boniface went to Germany as a missionary. Here lived the Saxons who still worshiped gods of nature, to whom they offered sacrifices. For more than thirty years Boniface lived and taught the Christian religion among the Germans. When he began to grow old, he felt that he must go farther north among the wild



German tribes. He traveled north, but before he could make friends with the people he and his companions were attacked and killed.

(Ask the group to read Rom. 10:14. Boniface did something about answering these questions.)

**The Norsemen:** About this time the vikings sailed out of the north in their strange ships. They worshiped gods of thunder and war. They attacked the shores of England, France, and northern parts of Europe. During the ninth and tenth centuries the Norsemen gradually became Christians because they found Christians wherever they went and learned from them. By the tenth century most of their leaders were Christians and they were beginning to live peaceably with their fellow men.

### When the Children Arrive

**Learn "Forward Through the Ages":** When the hymn writer thought of all the people he knew and all the people of former years who worked for the coming of the Kingdom of God, he saw in his imagination a picture of them all marching toward a goal. (Read the first stanza.) Who are the "faithful spirits"? Where did they get their idea of working for the Kingdom? (Their "call divine.") Did they all do the same thing? (They had "gifts in differing measure" and gave "manifold . . . service.") What are some of the kinds of work they might be doing?

(Read the second stanza.) What is a "reign of love and light"? The author mentions four kinds of people who have believed in the coming of the Kingdom. Who are they? What are some things they have done?

The last stanza gives us a picture of everyone working together. What is meant by

"In each loss or triumph  
Lose or triumph all"?

**Discussion:** Review how Christianity started to spread. Ask the Juniors who are prepared with reports to tell about these leaders. The entire group may read the suggested Scriptures, or each Junior may read the passage that goes with his report. Discuss such questions as:

On what continent did Christian missionary work begin? What did the early missionaries do in the countries to which they traveled? What religions were in these countries before the missionaries told the people of Jesus? What sort of persons were the early missionaries?

Why did they have to be brave? strong? wise? Have modern missionaries any hardships or dangers to meet? How do modern inventions help missionary work?

(Have the children trace on the world map this expansion of Christianity.)

**Work Period:** These activities are possible:

1. Continue work on the *frieze or mural* showing modes of travel.
2. Continue work on the *map*, showing the countries in which churches were established. Trace the spread from France to Ireland, from Ireland to Scotland, from Rome to England, from England to Germany.

**Worship:**

PRELUDE.

HYMN: "Forward Through the Ages."

STORY: "Saint Martin's Cloak."<sup>12</sup>

On a cold winter day, many hundreds of years ago, a young Roman soldier named Martin paced back and forth before the gates of Amiens, in France. France was then a part of the Roman Empire, and so was Hungary, where Martin was born, and Italy, where he had gone to school.

Martin was young to be a soldier. He was not much past fifteen, and he was a long way from his parents, so it is not surprising that as he walked to and fro his thoughts were busy with memories of his home.

When he was going to school in Italy he became acquainted with some persons who belonged to the Christian Church. Martin's father and mother were not Christians, but they allowed him to go to the church. Martin was just ten years old then, but he made up his mind that he would become a Christian like his friends. He could not be baptized until he learned more about the Christian religion, so he was made a catechumen, that is, a person who is getting ready to join the Church.

For a while he was very much interested in learning about Jesus and his brave friends. But he had a great deal to do in school, and with one thing and another he found less and less time to go to church, so that by the time he joined the army and went to France he was still a catechumen.

While Martin walked back and forth on this cold winter day he thought of all these things. It was very cold, and Martin wrapped his woolen cloak tightly around him to keep out the sharp, icy wind. There seemed to be a shadow by the gate. Martin drew nearer to find out what

<sup>12</sup> Elsie Ball, in *Friends at Work*. Copyright, 1934. Used by permission of the Abingdon-Cokesbury Press.

it was, and saw a poor man, dressed in rags, huddled in the snow, shivering and half-frozen.

Martin looked at the man and was sorry for him. He took his own cloak from his shoulders, cut it into two pieces with his sword, and gave one half to the stranger.

As the man gratefully wrapped the warm garment around him Martin had a strange thought. He remembered learning the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Suppose that in sharing his cloak with this poor man, he had really shared it with Jesus!

He could not get the thought out of his mind. He became baptized, left the army, and prepared to be a missionary.

Now at this time there were many Christian churches in France. A large number of Roman Christians were living there, and they had started these churches and had persuaded many other persons to become Christians and join the Church. But these churches were only in the cities. The people who were scattered through the country in tiny villages had no opportunity to hear about the new religion.

The people who lived in these country villages were very poor. They lived in little huts without windows or chimneys or floors. They could not read or write, and they knew nothing about the rest of the world. It would have been difficult to teach them anything. Besides, it was very dangerous to go to these lonely villages. One might perish in a storm or in the snow, or be devoured by wild beasts, or die of starvation, or even be killed by the villagers, who were likely to be afraid of strangers.

When Martin was ready to start his missionary work, he looked about for a hard job.

"I will go to these country people," he said. "I will live as they do, and I will teach them about Jesus."

He went to a wild and lonely place and went about on foot, teaching the people about Jesus and helping those who were sick and in trouble. Before long other missionaries joined him and went about teaching and preaching and helping the people. Many of the country people became Christians. They also became civilized and learned how to live more comfortably and how to protect themselves and their children from cold and hunger and from wild beasts.

Year after year Martin went on with his work. His friends said to him: "You are getting too old to work so hard. Come and live in the city." But Martin would not listen to them.

At last the bishop of Tours died and the people in Tours said to one another, "Let us have Martin for our bishop."

Martin did not want to be bishop. He wanted to continue living as the poor people did. But one day when he went to Tours to help a sick man, the people gathered around him and insisted that he must

become their bishop. So he stayed in Tours, but he still lived as simply as possible and shared all that he had with the poor.

When he was quite an old man he became ill. As he lay in his bed he saw again a vision of the poor man by the gates of Amiens; then the vision changed and Jesus appeared before him, wearing the half of Martin's cloak.

"It was the Lord!" cried Martin joyfully, and died with the radiance of the vision in his face.

PRAYER.

PRAYER RESPONSE.

HYMN: "Faith of Our Fathers."

**Plans for the Next Session:** In making assignments for the next session, note that the story of Nikon is suggested for the worship service.

### Session 3

## THE CHURCH IN GREECE AND RUSSIA

### *Eastern Orthodox*

#### For Your Study and Preparation

For further information about the Greek Orthodox Church write to: Greek Archdiocese of North and South America, 10 E. 79th Street, New York City.

For the Reading Table (These books can be secured from D. C. Dirry, 240 W. 23d Street, New York City, or you could borrow them from a Greek church if there is one in your community, or a minister in the community might be able to secure some of them for you.):

*Old Greek Stories*, by James Baldwin.

*A Catechism of the Eastern Orthodox Church*, by Rev. Mr. Polyzoides.

*Christian Comparative and Apologetical Catechism*, by Rev. C. Demetry.

*The Church of Our Fathers*, by Roland H. Bainton.

#### For Assignment and Use in the Discussion

**The Eastern Church:** We have heard a great deal about the Roman Catholic Church and the Protestant Church, but many of us have almost forgotten about that branch of the Christian Church known as the Greek

Orthodox or Eastern Church. (Its members call it the Greek Orthodox Church.)

This great Eastern Church grew up in the eastern part of the Roman Empire, especially in what we now call the Near East and Russia. Because of the great men who were its leaders, this Church developed many of the "creeds" or statements of belief that still govern the Churches today.

Until the fifth century the relationship between the Christian churches in different areas was good. In time, however, they began to drift apart. The separation of the Roman Empire made this easier. Some of the church leaders thought more of honors and privileges for themselves than of the good of all, and quarrels resulted. An even more important cause for the drifting apart of the Greek Orthodox and the Roman Catholic Churches was the difference in the ways the people thought and lived. One group spoke in Greek, the other in Latin. One group had Greek background, the other Roman. Another reason was that the Pope at Rome was more and more frequently demanding that all Churches and people follow him, and the Greek Church did not want to do this. There were differences too in the emphasis they thought should be given to certain beliefs. One day the differences came to a head in connection with their statement of belief about the Holy Spirit, and the drifting apart became a separation. This separation became complete in 1054.

**Its Name:** The Greek Orthodox Church first developed in a Greek-speaking section of the world; the gospel, the liturgy, and the ecclesiastical hymns were first in the Greek language. When the Church went to other sections, the language used changed from Greek, but the translations of the gospel, liturgy, and hymns were made from the Greek almost word for word. In Russia we find the Russian Orthodox Church, using Russian in its services. The Eastern Church is the national Church of Greece, Russia, most of the Balkan nations, and of a considerable number of Christians in Asia Minor, Syria, Egypt, and other Oriental regions. People from these sections brought their faith with them to this country, and in many cities and towns we find Greek Orthodox or Russian Orthodox Churches.

**Some Things They Do and Believe:** The center of worship in the Greek Orthodox Church is the Drama of Golgotha (Passion of the Calvary) just as in the Roman Catholic Church.

Statues are not placed in Greek Orthodox churches, but there are many pictures called "icons" of Jesus, his mother Mary, or of saints; these may be found in Greek or Russian Orthodox churches and in the homes of the members of these churches. The icon is saluted by anyone who enters the room.

The Greek Church believes that everyone should read the Bible as much as possible and welcomes the efforts of Bible societies to circulate the Scriptures.

Instrumental music is not permitted in the churches, but the liturgy is accompanied by a choir of male voices. In the United States some mixed choirs are used.

Those attending liturgy and other ceremonies usually stand throughout the service, except at Pentecost, when they kneel. Seats are used in many churches in this country, however, and in some in Europe. **Chrysostom:** A wealthy family in Antioch had a son named John, born about the year 345. He became a minister in Antioch. For twelve years he was the greatest preacher of the Church and huge crowds came to hear him. He spoke against any wrong he saw, and the people listened because they loved him. He was so popular that he was made the head of all the Greek churches and transferred to the capital of the Eastern Roman Empire. There he found much that was wrong—drinking, political corruption, bad practices, luxury. He spoke out against them, but these people would not listen; the empress and many others opposed him. A silver statue of the emperor was erected near his church with pagan ceremonies. John preached against that. He was arrested and exiled to a little Armenian village. From there he wrote letters against all that he thought was wrong. Years afterward he was called "Chrysostom," which means "golden-tongued," because of his power as a speaker. Chrysostom cared more for truth and justice than he cared for position, wealth, or social honors. People still find help in much he said and wrote.

**Nikon** was the Luther of Russia. He was born a peasant. What little education he had as a child was based on readings from the Bible. He married, but all his children died, and after ten years his wife entered a convent and he went into a monastery. After living for some time in monasteries or on an island with a hermit, Nikon went to Moscow. The czar of Russia, Alexis, knew that a reform was needed in Russia. He was taken with the huge Russian peasant and his ability to speak. The

czar made Nikon abbot of a monastery and then metropolitan of Novgorod, one of the highest honors of his Church.

In Moscow religion was the main interest of the people, but they could not understand much of the service. Now Nikon began to preach so that they could understand. He knew the Bible, and he made it live for them in their own language. After three more years he was made patriarch of Moscow, which was the highest position in the Russian Church. As soon as Nikon became patriarch he started to make reforms. He proposed to change the Russian ritual to make it conform to certain details of worship in the original Greek customs. He found a vestment which had on it in pearls a copy of the Christian creed. This was different from the one the Russian Church was using then. A council was called and voted to correct the books and ritual of the Church to conform with this ancient Greek version. He sent for all the ancient manuscripts in the monasteries and for a copy of the Nicene Creed. Moscow soon found itself a center of Biblical learning. A new book for the service of the Church was printed, based on these old manuscripts. He instituted other reforms. But finally the nobles who hated him won; they turned the czar against Nikon and he left Moscow for a northern monastery. He returned to Moscow for a trial and was sentenced to spend the rest of his life in a distant monastery doing penance. For nine years Nikon stayed in exile. The czar died and his sister and a monk who was friendly to Nikon plotted for Nikon's return. It was a triumphal journey. The sick begged for his blessing. Officials paid him honor. But Nikon was too old a man, and on his way to Moscow he died. He was buried in the Monastery of the New Jerusalem in Moscow. Although Nikon did not live to see it, his reforms succeeded and became the official Russian religion.

**Gifts of the Eastern Orthodox Church to the Cathedral of St. John the Divine in New York City:** The Archbishop of Athens and all Greece, with the permission of the Greek Government, detached from the Areopagus or Mars' Hill, where Paul preached to the Athenians, a piece of rock to be enshrined in the cathedral. It may be that Paul's feet rested on this bit of rock as he preached his sermon. (Acts, ch. 17.)

The second gift is an icon of John presented by the patriarch of Constantinople and head of the Eastern Orthodox churches. This icon, a copy of a very ancient one in one of the monasteries, was painted by monks of Mt. Athos, at the patriarch's request, especially for the Cathe-

dral of St. John the Divine. This gift has been placed in the sanctuary of the cathedral beside the high altar.

### When the Children Arrive

**Discussion:** A world map might be used to recall the spread of the Church as studied so far. Emphasize how far and how rapidly the Church had spread and that at about the same time great leaders all over the then known world realized that changes must be made in the Church to make it better.

Have reports on the assignments from the material above. If the story of Nikon is to be used as part of worship, it should not be told now.

Help the children to understand that there are Greek or Russian Orthodox churches in most large cities in America where there is a Greek or Russian population.

**Work Period:** These activities are possible:

1. Continue work on the *frieze or mural* on modes of travel.
2. Continue work on the *map*, marking the spread of Christianity into Greece and Russia.

3. Start a *roll of honor*. This could be a long scroll on which will be placed the names of great leaders of the Church, and the name of the country in which they worked, or the chief contribution they made. Starting with Stephen and Paul, the children already have quite a few names to add.

**A Trip:** If you live in a community where there is a Greek or Russian Orthodox church it would be interesting to arrange for your group to take a trip to the church sometime during the week or on Saturday.

### Worship:

PRELUDE.

HYMN: "In Christ There Is No East or West."

STORY: "Nikon" (from the material above under "For Assignment and Use in the Discussion").

HYMN: "Forward Through the Ages," or the Gregorian chant "Praise Ye the Lord, All Men."

PRAYER.

PRAYER RESPONSE.

**Plans for the Next Session:** Ask the children to discover how the word "Protestant" came to be used. Make assignments for reports.



## *Session 4*

# THE PROTESTANT REFORMATION

### For Your Study and Preparation

This session ties in very closely with the session on Protestant Churches, Unit II, Session 1. It might be well to turn back to that session and refresh your mind on the material given there.

**Pictures:** The Church Schools of the community might have pictures in their textbooks and papers that could be used in this session. Such pictures as Martin Luther tacking the theses on the door of the church can sometimes be found in Church School materials.

### For Assignment and Use in the Discussion

**The Church Grows Rich:** The Church at Rome had become powerful and rich. The church leaders liked to live in luxury, so it took a great deal of money to keep up the Church. This was one of the complaints which the people made against the Church.

**Confessing Sins:** The Church of that day, through its priests, claimed the right to tell a Christian how he ought to live. If anyone acted against the teaching of the Church, that was a sin. If a person confessed his sins to the priest, the priest would forgive his sins. But the person was condemned to do penance. This often consisted of a payment in money. It came to be felt that you could buy forgiveness. If you could not afford to pay, your sin would not be forgiven.

**Indulgences:** Evil practices sprang up. For money some priests would sell "indulgences," which were really promises of shortening the pains people were supposed to suffer in purgatory. But the people were led to believe that they were buying forgiveness for their sins.

**The Name "Protestant" Comes Into Being:** Many men thought the practices of the priests and of the Church were wrong. They preached and taught about these wrongs. When they found they could make no headway against those in authority, they withdrew from the Church at Rome and their friends went with them. Because they protested

against the decisions of a council controlled by the Roman Catholics, those who withdrew from the Roman Church became known as "Protestants."

**John Wycliffe:** John Wycliffe and his followers were called the Poor Preachers. They believed that the Church was not doing all it should for people; they believed that everyone had a right to read the Bible, and not just the priests or very wealthy people. John Wycliffe was a priest, but he believed that many things the Church did were wrong. He was forbidden to teach in Oxford University, but went on preaching in the church at Lutterworth. There he trained helpers to go into the little towns and villages and hold services in English and tell people what the Bible said. They decided that if there was a Bible in English many could read it. So an English translation was made, and many copies of this were made by hand. The church leaders were very angry. They hunted down all the English Bibles they could find and destroyed them. People who owned Bibles were punished. But the people met secretly and helped to pass the Bible all over England.

**John Huss:** John Huss was from a humble and poor family, but he became a scholar and a teacher in the University of Prague. He was appointed a preacher at Bethlehem Chapel in Prague and from this pulpit he spoke against the Church as it was then, and against the Pope as the chief authority. He thought the Bible, and not what the Pope said, should be the basis on which people should build their lives. The Pope was displeased, and placed Prague under an interdict, which means that the dead could not be buried by a priest, marriages could not be performed, and churches must be closed. The king of Bohemia asked Huss to leave the city, which he did. However, he wrote his thoughts, urging the people to follow Jesus and not the Pope. A council was called in the city of Constance to clear up the whole affair. Huss was summoned and was promised safety if he came, but as soon as he reached the city he was thrown into a dungeon where he remained for several months. He was then sent to a monastery for a while, where he was kept in chains. Finally he was brought to trial, where he had an unjust hearing and was condemned to be burned. But his friends remembered what Huss had said, and they carried his words far and wide, and today he is recognized as the greatest of the Reformers.

**Savonarola:** In a monastery in Florence, Italy, a Dominican monk began to preach against the wickedness of his day. Members of the ruling

family of the city tried to bribe Savonarola, but he would not take their money. He grew in power until he practically controlled the city. The people gave up gambling and dancing and even gave up singing secular songs. But Savonarola's ideas were too high and too strict for them to keep following, and they turned against him. He was finally arrested, tried, tortured, hanged, and burned. He left no organized group or church, but his memory inspired other Reformers. When Martin Luther was being taken to Worms to stand trial, another priest held before him a picture of Savonarola and said, "Stand firm in your faith."

**Erasmus:** The tendency of college students to travel from one great European university to another was responsible for the spread of opinions which gradually led up to the Protestant Reformation. Oxford students carried Wycliffe's ideas to Prague, where they lived again in John Huss.

Erasmus, perhaps the greatest scholar of the Reformation, was the son of a priest. He entered an Augustinian monastery. After ten years as a monk he left the monastery in 1494. He spent a year in Oxford and then for thirty-five years he wandered around Europe. His great contribution to the Reformation was in what he did for the common people. He wrote a translation of the New Testament from the Greek into Latin. Luther used Erasmus' translation as a basis for his Bible written in the German language. Erasmus' New Testament and its translations became the book of the Protestant Reformation. Luther and others tried to draw Erasmus into the Reformation, but he always remained a Roman Catholic.

**Martin Luther:** Luther's father wanted him to be a lawyer, but Luther wanted to be a monk. He left the university and entered the Augustinian monastery at Erfurt. He made a pilgrimage to Rome and saw all the things that Huss had preached against. It seemed terrible to Luther that people could give sums of money to the priests and because of the money be forgiven for any sin. He felt that no priest could stand between man and God, but that God should be the one to forgive sins. He wrote a long article about what he believed and nailed it on the door of a castle church where all might read it. This encouraged many other people to speak out. Luther was cut off from the Church and summoned to a council meeting in the city of Worms. At this meeting he refused to take back anything he had said. That took real courage, for he knew it would probably mean his life. Fearing for his life, his friends hid him

in Wartburg Castle. While there he began and finished a translation of the Bible into the language of the people.

**Zwingli:** Zwingli preached against indulgences with such effect that they were stopped in his vicinity in Switzerland. He served as a chaplain in the Swiss army and was killed in battle. Before he died he published a pamphlet declaring his sympathy with Luther's work and outlining a program of reform. The nation followed his leadership and the Swiss reformation was accomplished with less difficulty than the German one under Luther.

**John Calvin:** John Calvin was a Frenchman who left his native country because of persecution at the age of twenty-seven, the year Erasmus died. He had been brought up in surroundings of wealth and culture and used Latin as if it were his native tongue. While still in his twenties Calvin published a famous book on theology. He went to Paris, where his interest in the reform movement grew. He spoke strongly of the need for church reform, and called for a new theology based on the New Testament. He finally reached the city of Geneva in Switzerland. There he stayed to help in the work of reform. He took up the Reformation where Luther left off and the Presbyterian, Baptist, and Congregational Churches base their theology on his system. John Knox heard Calvin in Geneva and carried Calvinism into Scotland, where he was leader in the founding of the Presbyterian Church.

### When the Children Arrive

**Discussion:** Ask the children if they discovered the meaning of the word "Protestant." A child might go to the reading table to look it up in the dictionary.

Ask those who were to give the reports on the various leaders of the Reformation to give them. Place each man's name on the blackboard or large paper, and ask the children to suggest what might be written after it as his contribution.

Help the group to understand clearly that the Reformation grew out of the feeling of many priests and people that the Church should stand for only right practices and living, and that when the Church forgot this a reform was necessary. From these groups of protesters that sprang up all over Europe came the different Protestant groups we have in America, as was discovered in the session on the Protestant Church (Unit II, Session 1).

**Work Period:** Continue work on the *frieze or mural* on modes of travel; on the *map*; and on the *roll of honor*.

The Pupil's Book has a suggestion for "living pictures" which may be used here.

The vivid thumbnail sketches of perhaps two Protestant Reformers should show their deep religious fervor and convictions in order that the "pictures" may be significant.

The teacher, knowing her community, will select the two early Protestant leaders who will be most meaningful to her pupils.

### **Worship:**

PRELUDE.

HYMN: "The Lord's My Shepherd" (from the *Scottish Psalter*), or "Old Hundredth" ("All People That on Earth Do Dwell") (*Genevan Psalter*).

FROM THE BIBLE:

I Tim. 3:2; Titus 1:7, 8. Qualifications of a church leader.

I Cor. 10:32. Church members must also live good lives.

LITANY OF THANKSGIVING (This litany is in the Pupil's Book.)  
(Place on a blackboard or large piece of paper.):

**Teacher:** For men who had the courage to speak for the right,

*Group:* We give thee thanks, O God.

**Teacher:** For those who braved the perils of the sea and of an unknown land to come where there might be freedom to worship,

*Group:* We give thee thanks, O God.

**Teacher:** For the leaders in churches who try today to lead people in the right way of living,

*Group:* We give thee thanks, O God.

**Teacher:** For our right to worship freely, for our privilege to help in thy Church,

*Group:* We give thee thanks, O God.

HYMN: "Praise Ye the Lord, All Men" (Gregorian Chant), or "Faith of Our Fathers."

PRAYER.

PRAYER RESPONSE.

**Plans for the Next Session:** Perhaps some of the children have at home calendars which give the names and birthday dates of some of the saints. If so, ask these children to make a list of some of the names and try to find out something about one of them. (Discuss the meaning of the term "saint." In the New Testament the followers of Jesus are often referred to as "the saints." Later, however, the term came to be used only for people who were thought to be especially good. Usually the term was given officially by the Church, sometimes after the person's death.)

## Session 5

### SOME LEADERS OF THE CHURCH

#### *Friars, Monks, Saints*

#### For Your Study and Preparation

#### For the Reading Table:

*Book of Quaker Saints*, by Lucy Violet Hodgkin.

*Ten Saints*, by Eleanor Farjeon.

*Builders of the Church*, by Robert L. Tucker.

*The Church of Our Fathers*, by Roland H. Bainton.

#### For Assignment and Use in the Discussion

**The Monks:** Because these men lived apart from their family and friends they were called "monks," which means "solitary" or "alone." The places where they lived together in a group were called "monasteries." These monasteries were centers of education. Some monks spent all their time making beautiful copies of the Bible by hand. The monks built great churches and roads. They cultivated gardens and vineyards. They fed the hungry and cared for the sick. They were the only teachers in their time, when most people had no education.

**The Friars:** People called the group of men who followed Francis of Assisi "friars," which means "brothers." Francis sent them out two by two and told them to have love and joy in their hearts. He said they were "God's minstrels."

**Augustine:** Augustine was born in northern Africa. His father was a pagan and his mother a Christian. He was a very brilliant man. In Italy he heard a wonderful preacher, Ambrose, the bishop of Milan, and became a Christian himself. He founded the Augustinian Order of monks. Luther belonged to this order.

**Francis of Assisi:** Francis Bernardone was the son of a wealthy cloth merchant of Assisi in Italy. When Francis was about twenty he was very ill. He had plenty of time to think of the way he had wasted his time, and he decided that if he got well he would find something more worth-while to do. He spent much time in the woods and began to give his money and clothes to the poor. His father was very angry, so Francis gave him back all his fine clothes and money. Francis had a hard time at first, for he was not used to poverty. He called his new way of living "Lady Poverty." He loved the birds and animals and called them "sister" and "brother." He found a monk trying to repair an old stone chapel in the woods and helped him. He sang in the town and when people were pleased he begged for stones for his chapel. When that chapel was finished he began work on another one. Other men asked to follow his way of poverty and helpfulness. He read to them from Matt. 6:19-21 and Luke 9:1-6 and Matt. 16:24-26. Anyone who wanted to join him had to follow this way of life. These men did not belong to any group of monks, but were known as "friars," which means "brothers." They wore a brown robe, tied with a rope. They took care of lepers, helped those in need, gave food to the hungry. They worked for their food and wherever they went they told the story of Jesus. Probably no saint was so beloved in his lifetime and since as was Francis of Assisi.

**Benedict:** At the end of the fifth century there lived in Italy a man by the name of Benedict. He lived as a hermit in a cave for a while. Then he gave that up, and gathered together a group of men and started a monastery. Many of the rules of his monastery were used in other monasteries also, because they seemed so good.

**George:** George is the patron saint of England. He was born of Christian parents. He became a skillful soldier, noted for his bravery, good looks, and his sympathy for the poor and suffering. The Roman emperor Diocletian showed him great favor. But the emperor started to persecute Christians. George declared that he was a Christian too. The emperor sent him to prison and tortured him, but George would not give up his religion, and finally he was put to death. Up to the time of the

crusades, Edward the Confessor had been the patron saint of England. When the crusaders returned, they brought stories of George and he was made the patron saint of England.

David is the patron saint of Wales. He founded many churches and established religious houses. In art he is pictured with doves and bees because, according to legend, he introduced bees into Ireland.

Wenceslaus was the king of the "Good King Wenceslaus" Christmas carol. He became king of Bohemia about 924 and at once started to bring the knowledge of Christianity to his people. He was "sainted" (given the title of saint) for his kindness to the poor and for his steadfastness in his Christian observance.

Polycarp was a disciple of John and became bishop of Smyrna. When he was eighty-six years old a great persecution broke out against the Christians. Polycarp was arrested. The Roman officers begged him to put some incense on the altar as worship to the Roman emperor, but Polycarp would worship only God, and so they killed him.

Valentine was killed in Rome because he took care of other Christians.

### When the Children Arrive

**Discussion:** If the children brought any lists of saints copied from calendars at home, these could be written on the blackboard and any stories the children have discovered about them could be told. Call for the reports on the other saints or tell brief stories of them. Place the additional names on the list already started on the blackboard.

Discuss with the children the reason why a person is made a saint. Are all who are thus honored sainted for the same reason? Are they sainted while they are living or after they have died? Are there people who are living now who, by their actions, might be called saints? Why might they be so called?

**From the Bible:** The Juniors may read some Bible passages about Christian living, as Matt. 6:19-21; 16:24-26; Rom. 12:1; James 1:22-27; 1 Peter 1:15. These may suggest as examples some of the good and wise people about whom they have just been thinking.

**Work Period:** 1. Continue work on the *frieze or mural* on modes of travel; on the *map*, if it is not finished; on the *roll of honor*, to which a number of names could be added today.

2. Some of the group might write a prayer to be used later in the worship service.



In the Pupil's Book there is a suggestion for a presentation of the Protestant Reformers and monks and friars and how they lived by the law of love.

### Worship:

PRELUDE.

HYMN: "Forward Through the Ages," or "O Brother Man, Fold to Thy Heart Thy Brother."

LEADER: Before he died Francis of Assisi became almost blind. As he lay there he composed a song which he sang every day until he died. The song is often called the Canticle of the Sun. A beautiful hymn has been written for these words of Francis of Assisi.

HYMN: "All Creatures of Our God and King."

STORY: "Father Damien."

In Belgium lived a boy whose name was Joseph Damien. He had an older brother whom he loved and admired very much. This brother was studying to be a priest so that he might go as a missionary to the South Sea Islands. But he fell ill and died. Joseph decided that he would become a priest and go in his brother's place. After he had finished his studies he worked for ten years among the people of the islands. One day he heard of the lepers who had been taken from all the Hawaiian Islands and herded on the one island of Molokai, because it was feared they might spread the disease. They were alone there, without medical care, without decent homes. No one seemed to care what happened to them. "I will go," said Father Damien, "if someone can be found to take my place here."

He was thirty-two when he went to the island with a group of fifty others, all of them lepers except himself. He had no home, so at first he slept under a tree. He was heartsick at what he saw. The lepers needed cleanliness above all else, but they had no soap and their water was not pure. Their grass huts had no ventilation, and their food was poor and scarce. Father Damien found some pure water high in the mountains and he laid pipes down to the huts so there would be plenty of good water for drinking and washing. A great storm blew down all the lepers' huts, and Father Damien put all who could work to building comfortable cottages made out of material sent by the king and queen of Hawaii. He finally built a church, a school, a carpenter's shop, and a clinic. He taught the lepers, gave them his love and sympathy, dressed their wounds, dug graves and helped to bury the dead.

One day Father Damien accidentally poured scalding water on his foot and didn't feel it. This meant that he too had leprosy. That Sunday he began by saying, "We lepers" instead of, "My brethren." He was told that he could be cured if he left the island at once. "My

work is here," said Father Damien simply. He died after sixteen years of service to the lepers. He had collected thousands of dollars for his work, but he didn't have any money himself when he died. At his request he was buried under the tree where he stayed the first night he came to the island of the lepers. Since then three governments have united their efforts to send his body back to Belgium to be buried with the highest honors, a saint. If a saint is one who serves others because he loves them, truly Father Damien deserves the honor.

PRAYER: Father of all, we thank thee for all the saintly men and women, boys and girls, of many nations and lands who have fought for the right. May we follow them and be strong and helpful workers for thee. Amen.

(Or the prayer composed by the children in the Work Period.)

PRAYER RESPONSE.

STUDY OF CHURCH WINDOW: "*Little Children Love One Another*," reproduced in the Pupil's Book.

Plans for the Next Session: Ask the children to bring any copies of old Bibles or Bibles in other languages that they may have at home.

## Session 6

# THE BIBLE AND THE CHURCH

### For Your Study and Preparation

For the Reading Table (The following books might be secured from one of the Church School libraries in your community.):

*Older Children's Bible.*

*The Junior Bible: An American Translation*, edited by Edgar J. Goodspeed.

*The Children's Bible*, translated and arranged by Henry A. Sherman and Charles Kent.

Sample copy of the Revised Braille and Moon alphabet for blind people.

These can be secured, free, from the American Bible Society, Bible House, Park Avenue and 57th Street, New York City.

Pictures:

*Jesus in the Synagogue*, by Tissot. (This might be secured from one of the Church Schools.)

The set called *Evolution of the Book*, which has reproductions of mural paintings in the Library of Congress. The pictures include *The Cairn*, *Oral Tradition*, *Hieroglyphics*, *The Pictograph*, *The Printing Press*. The entire set, in colors, in small size, can be purchased from the Souvenir Stand, Library of Congress, Washington, D. C. Price, 15 cents.

**Exhibit:** Use the old Bibles the children bring in and Bibles in other languages on an exhibit table. You can rent from the American Bible Society (see address given above) large cards giving sections of the Bible in all languages and in Braille. This would be an interesting addition to your exhibit. From this same place can be secured posters to hang around the room.

**A Map:** A map, size 11 x 17, price, 5 cents, can be secured from the American Bible Society. It shows the centers from which Bibles are distributed all over the world.

**Supervised Study of Pupil's Book:** The arrangement on the page is made so that pupils may silently and quickly study the Evolution of the Book. After the silent reading by the pupils, it will be well if each step is reread orally and discussed, with any Bible-reading done that is necessary to illustrate that step before going on farther. Under the names of the various Bibles a brief space is left for a minute description of the book or who wrote it or why.

### For Assignment and Use in the Discussion

**The Cairn:** Long before books were printed, people wanted to put down facts and messages. So they would build a "cairn," a pile of stones, at a place where something important like a war or a treaty happened. The pile of stones helped them to remember.

One account of a cairn that we have in the Bible is the story of Jacob. When he was starting on a long journey he stopped the first night to sleep, using a stone for a pillow. He had a dream that he wanted to remember and tell to other people. So he took the stone that he had used for a pillow and set it up for a mark or memorial stone.

**The Storyteller:** The storyteller goes back in history a long, long way. Storytellers were better than the cairns. They would go into the market places and along the roads, or stop by wells, or rest with a caravan or family group, and tell stories. Sometimes these stories were of great heroes and their deeds, sometimes of wars, sometimes of the building

of temples and cities. People who heard these stories would pass them on to others. The only trouble was that as they passed from person to person the stories often changed.

**Pictograph and Hieroglyphics:** Very long ago, people wanted to tell a story and so they drew pictures on the walls of caves, or in the dust, or on animal skins. We call these "pictographs." The hieroglyphics were not so much picture drawings as picture writing. It was very slow, for men used a hammer and chisel to make the hieroglyphics.

**The Alphabet:** The trouble with picture writing was that you had to have a sign or picture for every idea. That took a lot of signs and was hard to learn. When people began to use an alphabet, any number of ideas could be expressed while using only a few signs (or letters). The Phoenicians are supposed to have invented the first alphabet and some of the letters we still use are from that alphabet.

**The Printing Press:** A man by the name of Gutenberg learned to print books nearly five hundred years ago, and now the printing of books is an easy task and all people can have them for very little money. What a long step from the cairns!

**Papyrus:** Many of the letters we now have in the Bible were written in Greek on papyrus. This is the word from which our word "paper" comes. Papyrus was made from the pith or stems of the papyrus plant.

**Parchment:** This was made from the skin of animals. Each skin was soaked to make it soft and clean, and then it was put in the sun until it became light in color. All the hair was scraped off. Then it was soaked again, scraped, and rubbed with pumice until smooth. Parchment did not curl up, as papyrus did. Nor did it crack when folded. Pieces of parchment could be put together to form a book. Now all the books of the Bible could be put together in one book. At first these Bibles were huge and heavy for it took a great many pages of parchment to copy all the Bible by hand. Because of the expense of the parchment and the time it took to copy the words, Bibles were very costly and only the very rich people could have them.

**Scrolls:** The scroll read from right to left and unrolled from left to right. The finished scrolls were kept in cases. In Jesus' day these cases were embroidered or decorated. Sometimes a special chest was built in the synagogue to hold the scrolls. Most of the books of the Bible were first written on scrolls.

**Making Bibles by Hand:** When all the books of the Bible were put into one book they were copied by hand. The monks did much of this work. They were careful not to make mistakes and tried to make every page beautiful. Some of the pages were in color, with beautiful initials. All the borders and letters were in lovely colors. Sometimes the covers were ornamented with gold and silver. These Bibles were written on a very fine parchment called "vellum." You can find some of these Bibles today in libraries and museums.

**Jesus' Bible:** In the days of Jesus there were no Bibles as printed books. The Hebrew boys went to the synagogue schools and there they learned long passages of Scripture by quoting them after the rabbi until they knew them by heart. These passages were the laws, and the stories of the prophets, and the history of their race. They also learned by heart the songs of their day which we have in our Bible in The Psalms. The rabbis had these parts of Scripture written by hand on scrolls. Large scrolls of the Scriptures were kept in the synagogues and read from each Sabbath. Jesus used these passages all through his life.

**William Tyndale:** William Tyndale once said, "I want every plow-boy in England to be able to read the Bible." The priests thought that if people read the Bible for themselves, they would make bad mistakes about its meaning, so Tyndale's work was dangerous. A spy learned that he was secretly printing copies of the Bible in English and told the leaders of the Church. Tyndale gathered up the pages which were finished and fled to another city. When the Bibles were ready, they were hidden in bundles of cloth and provisions and shipped into England. Church leaders had ships searched for them, and wherever the Bibles were found they were burned. While Tyndale was working on his translation of the Old Testament a spy who pretended to be his friend told his enemies where Tyndale was hiding. They hurried him away to a dungeon. After more than a year as a prisoner he was strangled.

**Miles Coverdale:** Miles Coverdale lived at the same time as Tyndale. In preparing his English Bible, he used Tyndale's translation and Latin and German translations. He knew how to put the phrases of the Bible into very beautiful English. His work pleased many of Tyndale's enemies and helped to win a place for the English Bible in the Church of the country. A new edition of Coverdale's Bible was later printed, showing King Henry handing the Bible to his people. Because of its size and beauty, it was called the Great Bible.

**The Bible in Different Languages:** In the beginning the Old Testament was written in Hebrew. Then it was written in Greek. The New Testament was first written in Greek. After many, many years the whole Bible was translated into Latin. Many more years passed before it was translated into English. Now it is printed in almost every language of the world.

**The Vulgate:** Jerome, a lawyer, translator, and religious leader, was born in central Europe of Christian parents. He amassed a fine library. He traveled into many parts of Europe and at length settled in the desert in order to study. Later he was made a priest at Antioch. At the wish of the Pope, Jerome corrected the Latin version of the New Testament, which was then being used, and the Psalter. He disagreed with the religious leaders and made a home for himself in a cave in Bethlehem, situated under one of the chapels grouped together today under the name of the Church of the Nativity. His cell can be seen today. During his stay in Bethlehem he translated the Scriptures from Hebrew and Greek into Latin. This translation is known as the "Vulgate." This Bible is still the one used by the Roman Catholic Church and is the one on which our Protestant translators later built.

**The Geneva Bible:** When Mary became Queen, once more those who wanted the Bible in English were in danger. Many fled to Geneva. It was there that a new Bible, called the Geneva Bible, was prepared.

**The Bishops' Bible:** In 1568 there appeared a new English Bible prepared by able bishops and other learned men. Because of this, it was called the Bishops' Bible. It was ordered to be used in all the churches, and was used throughout England for forty years.

**The King James Bible:** When James I was king of England there were many English translations of the Bible. Some were good and some were poor. James I decided to have a new translation made which would be a better piece of work than all the others. He called together the best scholars of his kingdom and they worked for a long time. They gave us the translation which is called the Authorized, or King James, Version, because its translation was authorized by King James I.

**Modern Translations:** As more manuscripts were found, and people understood languages and customs better, it was found that the King James Version had some mistakes, so in England a new, corrected or revised copy was made.

In America, other changes were made in this corrected copy and we call that version the American Standard Version.

A few years ago people began to think that a new Bible ought to be made which would be in the language we use today. The University of Chicago Press published *The Complete Bible*, in which the Old Testament was translated by J. M. Powis Smith and the New Testament by Edgar J. Goodspeed. The Moffatt Bible is a modern translation of both Old and New Testaments; the Weymouth Bible is a translation of the New Testament only.

### When the Children Arrive

**As You Begin:** Have the children set up the exhibit and hang the posters (see suggestions for these on page 137). Allow time to look at the material on the reading table. Go over the hymns to be used later in the worship service.

**Discussion:** You could start the discussion by going to the exhibit table. As the children look at and talk about each Bible, the process of how it came to be could be made clear.

The discussion should help the Juniors to see how the Bible has developed into the Book we have today; to know stories of some great leaders who helped to translate the Bible. They might also think about how the Bible is used in churches today. The following questions may help to guide the discussion, calling for reports as these add to the thinking:

Did Jesus read the Bible? What was his Bible like? What did it contain? What made written records or stories possible? What made it possible to put the Bible in book form? What part did the monks play? How did the people hear the Bible? How were they able to read it for themselves? How is the Bible used in churches today?

Emphasize how far we have come since the time of cairns to the printed Bible, and from the time when only priests could read it to the time when everyone can have a Bible for himself.

**From the Bible** (Ask the group to look up the following passages and read them aloud.):

Num. 33:1, 2a. Numbers tells that Moses writes the history of the journey from Egypt to the land of Canaan.

Deut. 27:1-3. Deuteronomy tells that Moses commands

the people to write the laws of God upon great stones as soon as they enter their new homeland.

I Kings 11:41. This is a book of history, written on skin or parchment, telling the things Solomon did while he was king.

II Chron. 17:7, 9. This is a scroll book to teach God's will.

**Work Period:** Choose from the following activities:

1. Continue with work not finished in the last session.

2. The American Bible Society furnishes the books of the Bible in Braille, Moon, and New York Point, for blind people. The books cost twenty-five cents each. Your group may want to gather money to send to the American Bible Society for some of these books to be sent to the blind. A letter could be written during this period to go along with the gift.

3. *Make scrolls.* Wrapping paper or construction paper could be used. Two sticks will be needed for each end. Fasten each end of the paper to the sticks. Each child could write his favorite Scripture verse in Old English on the scroll. Parchment paper, which can be secured from art or stationery stores, makes very lovely scrolls.

**Worship** (This poem and the litany are in the Pupil's Book.):

PRELUDE.

CALL TO WORSHIP:

From stories told by campfires burning dull,  
From prayers chanted in dim synagogues,  
From songs sung by harpists and by choirs,  
From calls to better living given by prophets of old,  
From letters sent to waiting people,  
From many, many scrolls,  
Written in one language, for one people,  
I've grown into a Bible  
Written in all languages  
For all peoples on the earth.  
Take care of me, treasure me, know me,  
For through me God speaks to you.<sup>13</sup>

HYMN: "For Man's Unceasing Quest for God."

RESPONSIVE READING (can be placed on the blackboard or a large sheet of paper):

<sup>13</sup> By A. B. H., in *The Elementary Magazine*. Used by permission of the Board of Education of The Methodist Church.



**Teacher:** For all those who told stories of great leaders  
that we might know them,

**Group:** We give thee thanks, O God.

**Teacher:** For the men who so carefully copied scrolls  
by hand and made beautiful Bibles,

**Group:** We give thee thanks, O God.

**Teacher:** For men like Wycliffe and Tyndale, who  
dreamed that all men might one day read the Bible for  
themselves and who gave their lives to translating it,

**Group:** We give thee thanks, O God.

**Teacher:** For those who travel to other countries today,  
learning languages and putting the Bible into languages  
of many lands,

**Group:** We give thee thanks, O God.

**Teacher:** For our privilege of knowing the Bible; for  
being able to use it when we wish; for all that it tells us  
of the way to live,

**Group:** We give thee thanks, O God.

HYMN: "Lord, Thy Word Abideth," or "Book of Books."

PRAYER.

PRAYER RESPONSE (by the Junior Choir or group).

**Plans for the Next Session:** In addition to specific assignments, ask  
all the group to come ready to tell of any cathedrals which they have seen  
or about which they have studied.

## Session 7

# GREAT CHURCHES OF AMERICA

### For Your Study and Preparation

#### For the Reading Table:

*Famous Cathedrals and Their Stories*, by Edwin Rayner.

From the Souvenir Shop of the Cathedral of St. John the Divine,  
New York City:

*A Pictorial Pilgrimage to the Cathedral of St. John the Divine.*  
Price, \$1.00.

*A Guide to the Cathedral of St. John the Divine.* Price, 60 cents.

*The Building of the Cathedral of St. John the Divine.* Price, 25

cents.

From the Office of the Curator, Washington Cathedral, Mount Saint Alban, D. C.:

*Washington Cathedral Guide Book.* Price, 60 cents.

*Colored Mosaic Windows*, by John T. Morgan. Kit #51. Price, 25 cents. Published by Cooperative Recreation Service, Delaware, Ohio.

## Pictures:

From Office of the Curator, Washington Cathedral, Mount Saint Alban, D. C.:

*Cathedral pictures*, from 50 cents to \$2.50.

*Cathedral post cards and photographs.* (Upon request.)

From the Souvenir Shop of the Cathedral of St. John the Divine, New York City:

*Picture folder.*

*A print of the rose window.* 10 x 7½. Price, 15 cents.

*Colored prints of the North Elevation, The Sanctuary, the West Front.* Mounted ready for framing. Price, 25 cents each.

*Four prints of the cathedral,* 5 x 7. Price, 10 cents each.

*Six hand-colored post card views of the cathedral.* Per package, 25 cents.

*The Cathedral*, picture of sculptured hands, by Rodin. Philadelphia Museum of Art, Philadelphia, Pennsylvania.

*Pictures of cathedrals* from The Perry Pictures Company, Malden, Massachusetts.

## Motion Pictures:

*Churches and Cathedrals.* 1 reel, 16 mm. Sound. Rental, \$1.50.

From Walter O. Gutlohn, Inc., 35 West 45th Street, New York City, or the Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York City.

**Slides:** Almost every denominational headquarters has slides of cathedrals, which they will send for a small rental. Ask the ministers in your community about possibilities. Slides on the Washington Cathedral, Washington, D. C., are available for only express charges. There are about sixty-five standard 4 x 3¼ slides and a descriptive text is sent along.

*Set A.* A survey of Washington Cathedral.

*Set B.* Stained glass.

*Set C.* The Bishop's Garden.

## For Assignment and Use in the Discussion

**Beginning the Cathedrals:** The monastery where monks lived had been a village built around a church. Villages grew into towns and cities and people wanted a large enough church to hold all the people. So they built very large churches that were called "cathedrals" because the great chair for the bishop, the cathedra, stood in the church. It took a long, long time to build these beautiful cathedrals. There were two remarkable things about them. They were built higher than any church before, with pointed arches joining the pillars and making them look even loftier. They had great stained-glass windows that let the light through in beautiful colors. The old cathedrals were built by all the people. Rich and poor, men and women and children — all worked together.

**Cathedral of St. John the Divine, New York City:** When completed this will be the largest church building in America and the greatest Gothic cathedral in the world. Milan is next in size in the Gothic cathedrals.

Partially surrounding the sanctuary are seven chapels. These symbolize the idea of all nations of the world gathered around the altar. From our study on saints you will recognize some of the saints for whom the chapels are named.

Spanish — The Chapel of St. James (English Gothic) Patron Saint of Spain.

Italian — St. Ambrose Chapel (Modern Renaissance) Bishop of Milan.

French — Chapel of St. Martin of Tours (13th century Gothic).

Eastern and Oriental — Chapel of St. Saviour (English Decorated Gothic).

British and Celtic — Chapel of St. Columba (Norman).

Teutonic — Chapel of St. Boniface (14th century English Gothic).

Scandinavian — Chapel of St. Ansgar (English Gothic).

There is a children's arch in the cathedral, built by money contributed by children from all over the country.

There are nine bays along the north and south sides of the nave, which are gifts of community groups, following the precedent of the trade guilds in the building of the old cathedrals. These community

bays are: education, fine arts, historical and patriotic societies, legal profession, medical profession, military and naval, the press, sports, missionary, labor, religious life.

The floor of the nave is covered by what is called the "Pilgrims' Pavement." The funds for its building are contributed by visitors from America and all the world who come to the cathedral and want to have a part in its beauty. In this Pilgrims' Pavement are pictures of the places visited by Jesus and places to which pilgrims have journeyed all through history.

At the entrance to the chancel are twenty niches. In nineteen of these niches are statues of outstanding representatives of the nineteen centuries of the Christian Era, many of whom we have studied in this course. They are:

- 1st century — Paul.
- 2d century — Justin Martyr.
- 3d century — Clement of Alexandria.
- 4th century — Athanasius.
- 5th century — Augustine.
- 6th century — Benedict.
- 7th century — Gregory the Great.
- 8th century — Charles Martel.
- 9th century — Charlemagne.
- 10th century — Alfred the Great.
- 11th century — Godefroy of Bouillon.
- 12th century — Bernard.
- 13th century — Francis of Assisi.
- 14th century — John Wycliffe.
- 15th century — Columbus.
- 16th century — Archbishop Cranmer.
- 17th century — Shakespeare.
- 18th century — George Washington.
- 19th century — Abraham Lincoln.

In the twentieth century niche is an uncarved block of stone. After this century has passed into history, the figure of the man or woman considered the outstanding representative of this century will be carved there.

Various nations have sent gifts for the Cathedral of St. John the Divine:

When we studied the Greek Orthodox Church, we learned of two gifts that this Church sent.

France — Sèvres vase for St. Martin's Chapel.

Japan — Pair of cloisonné vases for St. Saviour's Chapel.  
 Yugoslavia — Embroidered altar cloth.  
 Czechoslovakia — Crystal chandelier — near St. James's Chapel.  
 Belgium — Pair of ornamental lanterns in St. Martin's Chapel.  
 Netherlands — Dutch Bible.  
 Italy — Pair of silver candlesticks in St. Ambrose' Chapel.  
 Hungary — Gold chalice and paten.  
 Siam — Pair of teakwood cabinets inlaid with gold for St. Saviour's Chapel.  
 Church and Bible Society of Denmark — Danish Bible.  
 Crown Prince and Princess of Sweden — Altar frontal — in St. Ansgar's Chapel.  
 Archbishop Söderblom — Prayer book in Swedish.  
 King George V of England — Silver-gilt alms basin.  
 King Albert of Belgium — Porcelain plaque — "Descent from the Cross."

The builders of the cathedral believe that it is not just an Episcopal Church. It belongs to everybody. It affords a meeting place where people can assemble on great civic occasions and join in services, when people of all kinds, creeds, colors, and nationalities can gather together.

**Washington Cathedral, Washington, D. C.:** The idea of a cathedral in the nation's capital originated in the early days of American history. Major L'Enfant, working under the direction of George Washington, planned a "church for national purposes" in the capital of the United States. President Washington's dream was not realized until long after his death. Mount Saint Alban, one of the most commanding elevations in the District of Columbia, was chosen as the cathedral site.

In many cathedrals there is a children's arch or corner, but Washington Cathedral is one of the only two cathedrals that have set aside an entire chapel for the use of children. Personages best known for their love and care for little children, selected from Scripture and from Christian history, are portrayed in the chapel carvings and windows.

On the grounds of the cathedral is planted what is called the Glastonbury Thorn tree. There is a tradition that after Jesus' death and resurrection, Joseph of Arimathea went to Britain. On arriving at what is now Glastonbury, it is said, he planted his staff in the ground as a sign that there he would remain and begin his preaching. The staff took root and grew into a tree. It was regarded with great reverence, and in the seventeenth century was cut down by a Puritan fanatic as an ob-

ject of superstition. Soon a new growth sprang up from the roots and it is from that shoot that the present tree is a cutting. It blooms irregularly, sometimes on Christmas Day. In medieval times, whenever English royalty visited Glastonbury, a bit of the bloom was plucked, placed in a silver box, and presented to the member of the royal family making the visit. In 1919 the Prince of Wales visited Washington Cathedral. Some blooms were picked, placed in a silver box, and presented to him on the day of his visit.

(A cut of this cathedral is found in the Pupil's Book.)

### When the Children Arrive

**Discussion:** If you are having the slides on cathedrals you might start the discussion by showing them, allowing time for discussion and comment on each slide as it is shown. Or call for reports upon cathedrals. Be sure the children are clear why the word "cathedral" is used. If any of the children have visited the Cathedral of St. John the Divine or the Washington Cathedral, they could report on their trips, additional information being added from the material given above.

Each time there is a war in Europe, some of the beautiful cathedrals are injured. Many of these cathedrals now hide their priceless stained-glass windows and paintings when war first starts. Many of the cathedrals have been rebuilt in the past and will be rebuilt, but much that they contained can never be replaced.

When the report on the Cathedral of St. John the Divine was given, it described the niches for the leaders of the centuries and stated that the twentieth century one was waiting for the person who would be the outstanding leader in our day. Recall this for the children and ask whose they would suggest might be the figure carved for this niche. Why do they suggest that name?

**Work Period:** Choose from the following activities:

1. Work on things not finished last session.
2. Make a *stained-glass window* for the worship center. The book *Colored Mosaic Windows* listed for the reading table would be of help. If you are meeting in a church, its windows may offer suggestions of color, shape, and design. Panels could be made of wrapping paper or of the light cardboard called "jute Manila." Make double lines about one inch apart on all the panels and on the design. Cut out the centers

of the design on the inner lines. Paint sides and connecting strips of wrapping paper with black show-card paint, powder paint, or with a quick-drying enamel. Turn it over and paste on back a piece of cellophane for each open space. Mucilage will work better than paste. Make frame for these arches out of beaverboard or three-ply wood, arched at the top. Since paint will shrink wrapping paper, allow for the shrinkage.

One idea which could be used would be to have each panel represent a part of this course of study. For instance, in the center panel could be an altar or a symbol of the church with a rose window design above it. Each side panel could tell another story.

3. *Reading Story*, "A Sculptor Makes a Cathedral" in the Pupil's Book. Studying the cut of Rodin's *The Cathedral*.

A pupil may then tell the story in the worship service.

### Worship:

PRELUDE.

CALL TO WORSHIP (by a Junior):

"The temple builders are not they alone  
Whose skillful hands pile up the quarried stone;  
They also build who to the altar bring  
The self-denying gift, who pray, who sing."<sup>14</sup>

HYMN: "Our Church," or "Houses of Worship."

STORY: "A Sculptor Makes a Cathedral" (by a Junior).

A French sculptor named Rodin had been thinking of the cathedrals in France. They were beautiful, but it cost the people of France a great deal of money to keep them open and in repair. Rodin thought that people could worship almost anywhere, without such buildings. So he selected with great care a piece of white marble and began to carve it. Whenever anyone asked him what he was doing he always said, "I am trying to show people what a cathedral really is." When the work was finished Rodin called it *The Cathedral*. All that people could see were two clasped hands. "Yes," said Rodin, "hands clasped in prayer, and that is what it takes to make a cathedral."

MOMENT OF SILENCE.

POEM (read by a Junior):

It is fairyland in Milan Cathedral,  
The candles, and the hanging lamps,  
The pillars, the glorious windows —

<sup>14</sup> From "The Cathedral," by Edward Hagaman Hall, written about St. John the Divine.

And the peace —  
My heart beats at the wonders  
That I see.  
There is only One Person that  
I know —  
It is God —  
In Milan Cathedral.<sup>15</sup>

(This poem is found in the Pupil's Book. If Pupil's Book is used, another pupil may read the quotation from The Psalms found in the Pupil's Book. Pupils must be reminded that it is the individual who makes a building a cathedral. Therefore the plain little church of many of our pupils can be a cathedral.)

HYMN: "My God and King," or "Praise to the Lord."

PRAYER.

PRAYER RESPONSE.

**Plans for the Next Session:** Ask the children to look through their school history books to see if they can discover any times when the Church helped to make history or government in our country.

Begin now to look ahead to Session 10, choosing a plan and helping the group with their preparations. None of the plans suggested call for new material.

## *Session 8*

# THE CHRISTIAN CHURCH IN OUR NATIONAL HISTORY

### For Your Study and Preparation

Someone has said that religion is more necessary in a democracy than in a monarchy, for the ties of morality must be strengthened in the same degree that authority from above is relaxed. When people trust to conscience as a guide for their conduct, conscience must be prompted by a high moral code. In the last analysis, family and national life depend upon the religious ideals which the Church inspires in the people.

**For the Reading Table:** School history books.

<sup>15</sup> Written by a nine-year-old girl.



## Pictures:

*George Washington.* The Perry Pictures Company, Malden, Massachusetts. Pictures 112, 112B, 112C.

*Abraham Lincoln.* Perry picture 125.

*Woodrow Wilson.* Perry picture 132F.

## When the Children Arrive

**Discussion:** We have already touched upon some of the points that need to be emphasized in pointing out the place which the Church has had in our national history. Ask the group if they can recall any of these. (Pilgrims coming to America and establishing Protestant churches and starting a form of government; the lead which the Church takes in urging legislation on child labor, better housing conditions, peace plans, et cetera.)

In addition to those which they recall, the following things might be discussed:

The influence the Church has had on our national history through the Christian men and women it has trained — George Washington, Abraham Lincoln, Woodrow Wilson, et cetera.

The Church and temperance; a wise and Christian observance of Sunday; peace.

The Church leading in such improvements for mankind as freeing the slaves, working for better housing conditions and better working conditions, working for racial understanding, working for the oppressed and needy people.

The conclusion the group should be helped to reach is that the Christian Church has been a leader in making the laws and the standards of our country; that the way this leadership is accomplished is through each individual church in the communities all over the country doing its part and its best to train and help its own community and to take a share in the larger work for the nation and the world; that this task is not a finished one, but needs the aid of every boy and girl, man and woman.

**Work Period:** All work should be as nearly finished as possible today.

**Worship:**

PRELUDE.

**CALL TO WORSHIP** (by a Junior):

“Thy love divine hath led us in the past,  
In this free land by thee our lot is cast;  
Be thou our Ruler, Guardian, Guide, and Stay,  
Thy Word our law, thy paths our chosen way.”  
[Third stanza of “God of Our Fathers.”]

**HYMN:** “America the Beautiful.”

**STORY:** The story of George Washington praying when his troops were at Valley Forge might be told.

**HYMN:** “America.”

**FROM THE BIBLE** (read by Juniors in the order given): Lev. 18:26a; Deut. 4:6, 7, 8; Ps. 33:12a; Prov. 14:34.

**PRAYER:** That the churches in the communities of our nation will lead the people in Christian ways of thinking and acting so that America will be first in all that is finest and best and most Christlike.

**PRAYER RESPONSE** (by the Junior Choir or group).

**Planning for the Next Session:** Juniors who are to present the contributions of the church to the community in the next session (see page 154) will need to prepare for it.

## **Session 9**

### **PREPARING FOR THE FINAL SESSION**

#### **For Your Study and Preparation**

**For the Reading Table:** Books the children have particularly enjoyed during the unit.

**Pictures:** Ones which have come to have a special meaning for the group during the unit.

**Writing** “What the Christian Church Means to Me” on space provided for it in the Pupil’s Book.

#### **When the Children Arrive**

**Discussion:** Look over the books and pictures with the children. You might say: “We have been studying a long time about the Church and

its leaders and the work it does in the community. The very first time we met together, we talked about how many churches there are and said that nearly every community has one. Think about this question a minute before you try to answer it: What have we discovered is the thing that makes a church important to a community? What are some of the things we have discovered boys and girls can do to help the church in its work in the community? "

**A Test — What Do You Know?** (found in Pupil's Book). (Place on the blackboard or make a copy for each child.)

Make a check mark in front of those you think right.

- ( ) The first Christian churches were in America.
- ( ) Paul and Barnabas helped to spread the first churches.
- ( ) Catacombs are churches built on mountains.
- ( ) The Greek Orthodox Church still exists today.
- ( ) "Protestant" came from the word "protesters."
- ( ) There can be no more saints.
- ( ) The Bible is written in nearly every language in the world.
- ( ) The King James Version of the Bible was the first translation into English.
- ( ) Blind people are without a Bible since they cannot see.
- ( ) Any large church can be called a cathedral.
- ( ) The Church has helped to train our national leaders.
- ( ) The Church has been responsible for some of the great moves for good in our country.

**Worship:**

PRELUDE.

HYMN: "His Own Church," or "Houses of Worship."

PRESENTATION BY JUNIORS: "Contributions of the Church to the Community."

*First Junior* (dressed in a Red Cross dress and headband): I am part of the work of the church in the community. I represent the clinics, and the hospitals that the Church has built and supported; the help that the Church gives in Red Cross drives and in disasters of any kind.

*Second Junior* (carrying an open Bible): I am a part of the work of the church in the community. I represent the work the Church has done down through the centuries to write the Bible in all the languages of the world, so everyone may

have a chance to read and hear it, and the work which is being done today by all the churches to interpret this Book into the living of people.

*Third Junior* (carrying the flags of some of the nations): I am a part of the work of the church in the community. I represent the work the Church is doing in sending money and supplies so that missionaries may go into all parts of the world.

*Fourth Junior* (dressed in poor clothing): I am a part of the work of the church in the community. I represent the work the Church is doing for all the needy people — those without homes, without enough to eat, without a job, or with a job that does not pay enough for the long hours of work. I am the work the Church does for refugees, for child laborers, for migrants, for the homeless, for the hungry.

*Fifth Junior* (dressed as a monk in a plain robe tied with a rope): I am a part of the work of the church in the community. I represent the work the Church has done and is still doing in giving leaders to the world — leaders so Christ-like that they become known as “saints.”

*Sixth Junior* (carrying the Christian flag): I am a part of the work of the church in the community. I represent the work the Church has done and is still doing to further plans for peace throughout the world and to overcome prejudice against people of other races.

*Seventh Junior* (carrying a cross): I am a part of the work of the church in the community. I represent all the people who give their time, and strength, and money, and talents to the work of the Church.

HYMN: “I Want to Be a Christian.”

PRAYER.

PRAYER RESPONSE.

**Plans for the Next Session:** Select the plan in the next session which you will follow, and plan with the children for it.

## Session 10

### PROGRAM FOR VISITORS

#### *Plan I:*

Invite the parents and the ministers.

They could be shown the work which has been finished during the course. Then several Juniors could be prepared to give brief talks which will summarize for the visitors what they have studied and learned. These talks might be on such subjects as the following:

How Churches Started.

How Churches Spread.

How Churches Divided Into Protestant Groups and Something of the Movements Under Way to Unite These Groups.

Something of the Great Leaders of the Church.

Stories of the Symbols and Sacraments of the Church.

How the Bible Came to Be.

Something of the Missionary Program of the Church.

The Church's Work for Child Labor and Housing Conditions.

The Church's Work to Overcome Race Prejudice.

The Church's Work for Refugees and Migrants.

The Church's Work in Establishing and Helping to Support Clinics, Hospitals, Orphanages, Old People's Homes, Social Centers, Day Nurseries.

The Way Churches Can Work Together.

The worship service given on this page could be used, following the talks.

#### *Plan II:*

Invite the people who have helped you in discussions during the thirty weeks.

Show them the finished work. Tell of any service projects you have carried out. Give brief talks on what has been studied and learned (see talks suggested above). Conclude with the worship service.

#### *Plan III:*

Invite another class in the Weekday Church School or another group of children in the community.

Follow Plan II. A game the children like might be added, after

the group has shown its work and told of service activities. If the group invites another class in the Weekday Church School, the members of the latter might be asked to tell briefly of the things they have been doing and show something they made.

*Plan IV:*

Perhaps you do not want to invite a group for the last session, but prefer to take one of the trips, suggested at various times throughout the course, which you have been too busy to take.

*Plan V:*

You might want to spend this last session with the members of your own group, singing the songs they have liked, perhaps reading together a chapter out of one of the books, and then going into the church sanctuary for a final worship service together.

The Pupil's Book provides for a valuable session with the study of "America the Beautiful." Such a session could well be used even though visitors were present.

**Worship:**

PRELUDE.

CALL TO WORSHIP (by a Junior):

"Lord, I want to be a Christian in-a my heart."

"Lord, I want to be more loving in-a my heart."

"Lord, I want to be like Jesus in-a my heart."

HYMN: "I Want to Be a Christian."

HYMN: "Where Cross the Crowded Ways of Life."

POEM (by a Junior):

So the churches stand,  
Ready to help,  
Leading onward, and upward,  
To better ways.

They cannot work  
Without us,  
For we are the church.  
Our hands, and feet, and minds,  
Our time, our talents, our money,  
Our hearts —  
These are the church.

Our church —  
In our community —

Is it helped because of us?  
Is it finer because of us? <sup>16</sup>

(Found in Pupil's Book.)

MOMENT OF SILENCE.

SCRIPTURE (by the teacher): Jesus said: "Go ye into all the world, and preach the gospel to every creature." "As ye would that men should do to you, do ye also to them likewise." "Be ye kind one to another." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MOMENT OF SILENCE.

PRAYER: That all churches will work together, trying to follow these commandments of Jesus.

PRAYER RESPONSE.

HYMN: "In Christ There Is No East or West," or "O Brother Man, Fold to Thy Heart Thy Brother."

<sup>16</sup> By A. B. H.

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# APPENDIX

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## CANDY RECIPES

To be made in the church or school kitchen or in the home of the teacher and used in the baskets for hospital trays.

### Tic-Tac Popcorn Balls:

- 2 cups molasses
- 1 tsp. vanilla
- 2 quarts popped corn

Boil molasses until it cracks when tried in cold water. Add vanilla and popped corn and mix thoroughly. Remove from fire and drop by tablespoons onto buttered paper.

### Rosy Cinnamon Apples:

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1 cup cinnamon candies             | 8 apples                           |
| 2 $\frac{2}{3}$ cups boiling water | $\frac{1}{2}$ cup granulated sugar |

Dissolve candies in boiling water. Then add apples which have been pared and cored. Cook slowly until tender, turning frequently. Remove apples to shallow dish. Then add the sugar to the cinnamon syrup, and boil three minutes. Pour over apples, turning them carefully to glaze each. Cool.

### Parisian Sweets:

- |                                    |  |
|------------------------------------|--|
| $\frac{1}{2}$ lb. prunes           | $\frac{1}{4}$ lb. figs or dried apricots |
| $\frac{1}{2}$ lb. shredded coconut | 1 tsp. lemon juice                       |
| $\frac{1}{2}$ lb. raisins          |  |

Steam prunes until tender and remove pits. Steam figs or apricots for five minutes. Run through food chopper with other ingredients. Make into balls and roll in coconut or granulated sugar.

### Rainbow Wafers:

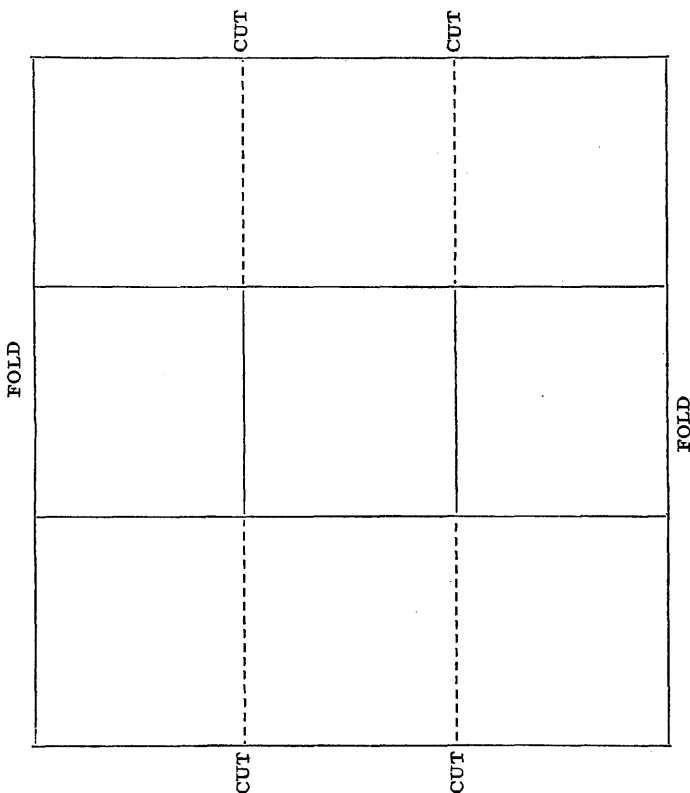
- |                                 |                             |
|---------------------------------|-----------------------------|
| 1 envelope plain gelatin        | 1 pkg. confectioners' sugar |
| 1 $\frac{1}{2}$ tsp. cold water | Any flavoring               |
| 2 tsp. boiling water            | Coloring                    |



Pour cold water into bowl and add gelatin. Add boiling water and stir until dissolved. Add two cups sugar and mix thoroughly. Put on a board dredged with sugar and knead until smooth. Divide into as many parts as you wish, and to each part add the desired flavor and coloring. Knead in colors and flavors and enough sugar to make stiff again. Roll as thin as possible and cut into rounds.

## BASKET

Pattern for basket to be made for hospital trays. Cut and fold on lines indicated. Fasten sides. Make a handle of another strip of paper and fasten to basket with paste or fasteners. The basket can be made of different colored construction paper according to the season and decorated for the season with stickers or cutouts.



## CHRISTMAS TREE TRIMMINGS

**Strings of Macaroni:** Dip pieces of macaroni into dye or powder paint. Make combinations of colors, such as red and gold, blue and silver, et cetera. String.

**Popcorn:** Pop corn. Stick a pin into each piece and pin it on the ends of the boughs like snowflakes.

**Lollipop Tree:** Trace tree on green paper. Cut out. Paste on gold or silver stars. Take a lollipop and wind the stick with green tissue paper. Tie loop of red ribbon or cord on stick. Paste tree on stick.

## APPLE SNOW MAN

On the top of an apple put a marshmallow, securing it to the apple with a toothpick. On each side of the apple put a marshmallow on a toothpick for arms. On the bottom of the apple place two marshmallows on toothpicks for legs. Use cloves for the eyes, nose, and mouth. On the marshmallow used as a head put a round piece of red paper for a hat cut larger than the marshmallow and another marshmallow on top of that.



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Hobensack

The church in our  
community.

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NOV 28 1944

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Sol B. Barker  
5821 Maryland

MAR 8 1945

D. E. Witherside

207 9

5738 Storm Island

AUG 5 1947

Earl Trebbna

AUG 14 1947

544. Kriebel

NOV 11 1945

S. Chase

1950

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